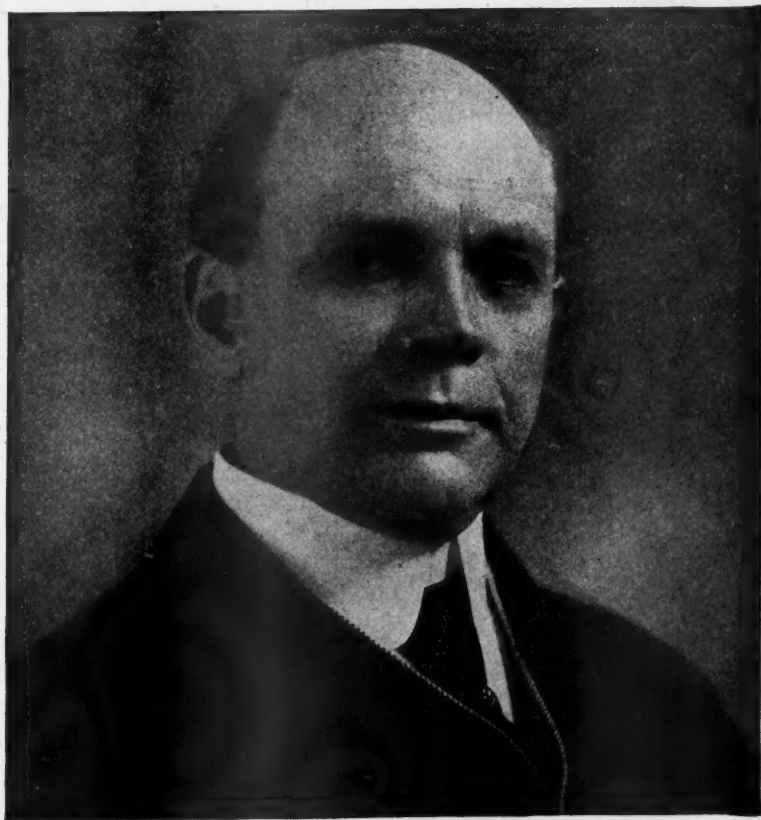


1-119
JUL 7 1916
BIBLE OF MICH.
LIBRARY

Missions

A Baptist Monthly Magazine



C. A. BARBOUR, D.D., PRESIDENT NORTHERN BAPTIST CONVENTION

American Baptist Foreign Mission Society

FORD BUILDING, BOSTON, MASSACHUSETTS

EMORY W. HUNT, D.D., Massachusetts, President.

Rev. J. B. SMITH, Iowa, 1st, Vice-President.

E. L. SHANK, Oregon, 2d Vice-President.

H. D. HOLTON, Vermont, 3rd Vice-President.

GEO. B. HUNTINGTON, Associate and Rec. Sec'y.

J. H. FRANKLIN, D.D., Foreign Secretary.

Rev. J. C. ROBBINS, Foreign Secretary.

J. Y. AITCHISON, D.D., Home Secretary.

ERNEST S. BUTLER, Treasurer.

WILLIAM B. LIPPARD, Assistant Sec'y.

District Secretaries

NEW YORK — REV. ARTHUR L. SNELL,
23 East 26th Street, New York.

SOUTHEASTERN — REV. FRANK S. DOBBINS,
1701 Chestnut Street, Philadelphia, Pa.

Joint District Secretaries

Home, Foreign and Publication Societies

NEW ENGLAND — REV. P. H. J. LERRIGO, M.D.,

Ford Building, Boston, Mass.

NEBRASKA (Special District) — REV. C. H. BANCROFT,

Omaha.

SPECIAL SEC'Y — A. W. ANTHONY, D.D.,

Ford Bldg., Boston.

MICHIGAN (Special District) — REV. E. M. LAKE,
Lansing, Mich.

WISCONSIN (Special District) — REV. H. R. MACMILLAN,
1717 Wells St., Milwaukee, Wis.

IOWA — REV. S. E. WILCOX, Des Moines, Ia.

Home and Foreign Societies

KANAWHA — JOHN S. STUMP, D.D.,

1705 Seventeenth St., Parkersburg, W. Va.

OHIO and INDIANA — REV. CHAS. E. STANTON,

Granville, Ohio.

LAKE — J. Y. AITCHISON, D.D.,

19 So. La Salle St., Chicago, Ill.

MISSOURI (Special District) — REV. JOE P. JACOBS, 115 E. 31st St., Kansas City, Mo.

SUPERIOR — FRANK PETERSON, D.D.,

407 Evanston Bldg., Minneapolis, Minn.

SOUTHWESTERN — G. W. CASSIDY, D.D., Wichita, Kan.

NORTH PACIFIC — A. M. PETTY, D.D., Portland, Ore.

SOUTH PACIFIC — A. W. RIDER, D.D.,

622 Baker-Detwiler Bldg., Los Angeles, Cal.

The American Baptist Home Mission Society

23 EAST 26TH STREET, NEW YORK

F. C. NICKELS, Minnesota, President.

CORNELIUS WOELFKIN, D.D., New York, 1st Vice-Pres.

F. B. BACHELOR, D.D., Mich., 2d Vice-President.

R. O. WILLIAMS, Nebraska, 3d Vice-President.

Rev. A. M. BAILEY, INDIANA, Rec. Secretary.

H. L. MOREHOUSE, D.D., EL.D., N.Y., Cor. Sec'y.

C. L. WHITE, D.D., New York, Assoc. Cor. Sec'y.

L. C. BARNES, D.D., New York, Field Sec'y.

FRANK T. MOULTON, New York, Treasurer.

General Superintendents

MIDLAND DIVISION — BRUCE KINNEY, D.D.,

716 Buchanan St., Topeka, Kan.

PACIFIC COAST — C. A. WOODDY, D.D.,

308 Y. M. C. A. Building, Portland, Ore.

PROF. GILBERT N. BRINK, N.Y., Supt. Education.

REV. CHARLES A. BROOKS, N.Y., Supt. Work among
Foreign Populations.

D. D. PROPER, D.D., Church Extension Sec'y, Omaha, Neb.

District Secretaries

NEW YORK — REV. F. H. DIVINE,
23 E. 26th St., New York City.

SOUTHEASTERN — REV. W. G. RUSSELL,
1701 Chestnut St., Philadelphia, Pa.

American Baptist Publication Society

1701 CHESTNUT STREET, PHILADELPHIA

J. WHITCOMB BROUGH, D.D., Calif., President.

W. B. RILEY, D.D., Minnesota, 1st Vice-President.

REV. W. J. TOWRT, Massachusetts, 2d Vice-President.

REV. BERGEN D. STELLE, Recording Secretary.

A. J. ROWLAND, D.D., LL.D., Secretary.

GUY C. LAMSON, D.D., Miss'y and Bible Secretary.

H. S. HOPPER, Treasurer.

H. V. MEYER, Business Manager

District Superintendents

NEW YORK — REV. JAMES E. NORCROSS,

23 E. 26th St. N. Y.

MIDDLE — REV. S. G. NEIL, 1701 Chestnut St., Phila.

MIDDLE WEST — T. L. KETMAN, D.D.,

107 So. Wabash Ave., Chicago.

WESTERN DISTRICT, WILSON MILLS, D.D., Omaha, Neb.

PACIFIC COAST — REV. GEO. L. WHITE,

623 Baker-Detwiler Bldg., Los Angeles, Cal.

WORK FOR NEGROES — S. N. VASS, D.D.,

Raleigh, N. C.

Woman's American Baptist Home Mission Society

2969 VERNON AVENUE, CHICAGO, ILLINOIS

MRS. S. T. FORD, Chicago, President.

MRS. G. W. COLEMAN, Boston, 1st Vice-President.

MRS. L. A. CRANDALL, Minneapolis, 2d Vice-President.

MRS. C. S. BROWN, 3rd Vice-President.

MRS. T. S. TOMPKINS, Pasadena, 4th Vice-Pres.

MRS. CHAS. N. WILKINSON, Colo., Rec. Sec'y.

MRS. KATHERINE S. WESTFALL, Chicago, Cor. Sec'y.

MRS. JOHN NUVEEN, Chicago, Treasurer.

District Secretaries

NEW ENGLAND — Miss MAY HUSTON,

Ford Building, Boston.

MIDDLE STATES — MRS. REUBEN MAPLEDEN,

4114 Pine Street, Philadelphia, Pa.

MIDDLE WEST — Miss INA SHAW,

1214 E. 6th Ave., Topeka, Kan.

PACIFIC COAST — Miss CARRIE O. MILLSFAUGH,

405 Tilford Building, Portland, Ore.

Woman's American Baptist Foreign Mission Society

FORD BUILDING, BOSTON, MASS.

MRS. W. A. MONTGOMERY, New York, President.

MRS. H. W. PEABODY, Mass., Vice-Pres. Foreign Dept.

MISS NELLIE G. PRESCOTT, Boston, Foreign Secretary.

MISS HELEN HUNT, Mass., Assoc. Foreign Sec'y.

MISS ALICE E. STEDMAN, Boston, Treasurer.

MRS. JOHN EDWIN SCOTT, California, Honorary President

450 E. 30TH STREET, CHICAGO, ILL.

MRS. A. MACLEISH, Illinois, Vice-Pres. Home Dept

MISS ELEANOR MARE, Chicago, Home Secretary.

MISS ELLA D. MACLAURIN, Illinois, Field Secretary.

MISS FRANCES K. BURR, Illinois, Publisher.

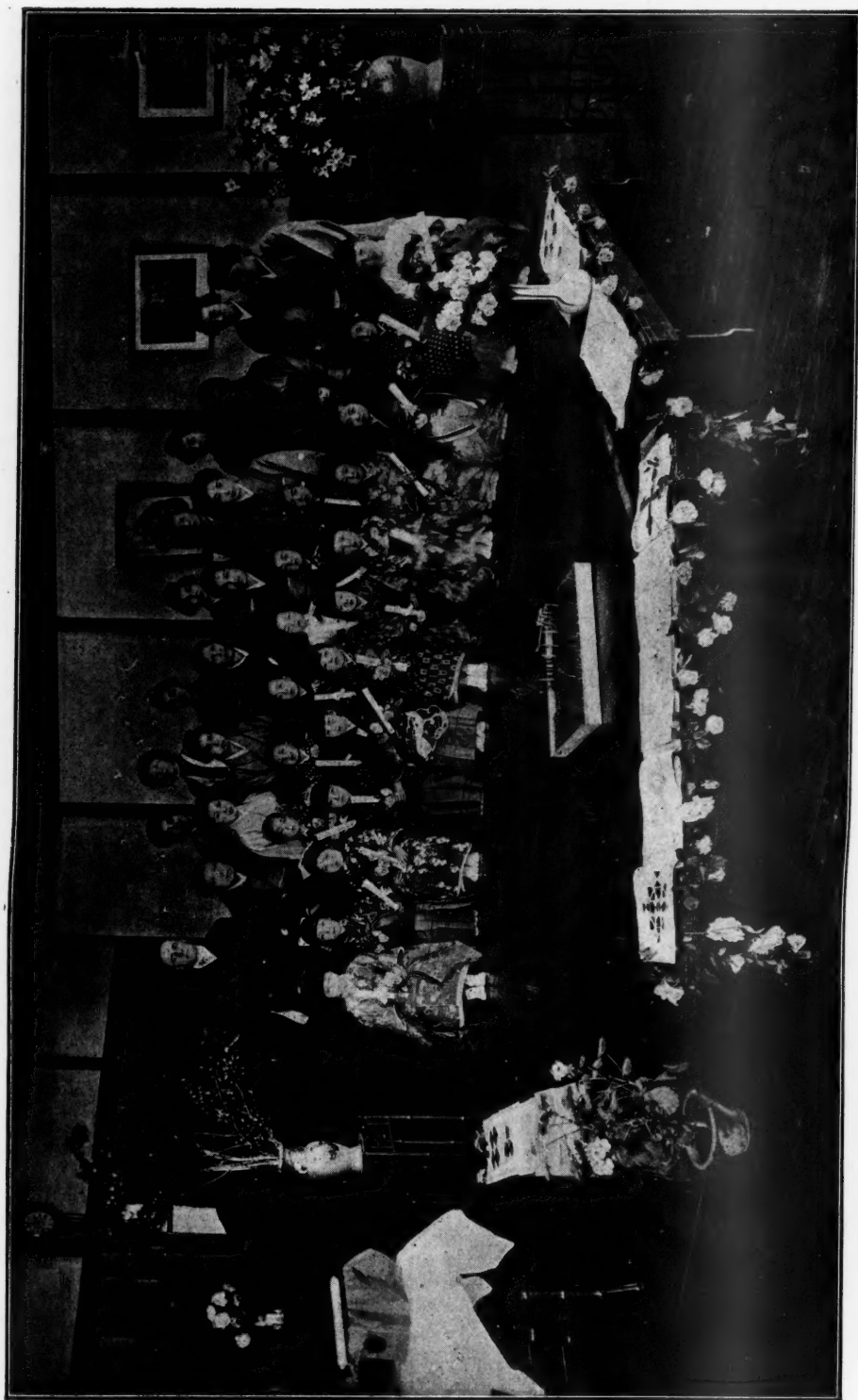
MRS. T. E. ADAMS, Cleveland, O., Recording Sec'y.

California, Honorary President

DEPARTMENT OF MISSIONARY EDUCATION — J. M. MOORE, D.D. Secretary, 23 E. 26th Street, New York.



SEAL OF THE NORTHERN BAPTIST CONVENTION



A JAPANESE KINDERGARTEN GRADUATING CLASS AT KOBE, WITH MR. AND MRS. THOMPSON — TEACHERS AND BIBLE WOMEN IN REAR

MISSIONS

VOLUME 7

JULY, 1916

NUMBER 7

The Convention and Society Reports



MISSIONS makes no apology for devoting this issue to the Minneapolis meetings. Tens of thousands of you could not go to these great sessions, hence we bring the sessions to you. The constant aim of the report has been to take you — our readers — with us, to picture the scenes so that you may feel almost as though you had taken part in them, to describe the incidents, impart the spirit, quote the speakers, and fairly represent the eventful week. This task is not easy. We have never before devoted so much space to the anniversaries, but we feel sure that this is what the Baptists want to know about,

and that this, at any rate, is what they ought to want to know about. The story is better than interesting, it is inspiring. It furnishes incidents and items that will help to make up missionary programs for the year.

¶ Take that incident of Dr. Ahlquist and his mother, for example. If you can read that without a heart-response we pity you. If you cannot repeat that in a missionary or prayer meeting with such sympathy as to awaken instant response in any audience, then you are not what we believe you to be. For the human touch is in it that is universally felt.

¶ The Convention will go down as one of the best in our history, putting all sorts of significance into that word "best." The best of its best was unquestionably its spirituality born of its prayer spirit. This is spoken of again and again because it was outstanding, and because it betokens so much of good for the future. It seemed to open to us a new way of doing the Father's business. It gave new impulse and faith and hope to all who came under its influence. The delegates will make more of prayer in their lives and work, because of the way its power was manifested at Minneapolis. We count this infinite gain every way.

¶ MISSIONS has the advantage of time in making such a report, and of space also. It is important, for purposes of history as well as of immediate influence and service, that a report as full and carefully considered as this should be made. So we omit general articles, editorials, and much of the usual departmental matter, in order to make this distinctively a Convention number. We trust that it may be found of unusual interest and permanent value.

¶ This will be a combination number, covering July and August, the same as last year. We shall print an extra edition, so that extra copies may be ordered. It would be an excellent thing for pastors to place this issue in families not regularly receiving MISSIONS. All who wish to do this will find us ready to cooperate. We are certain that there is denominational vigor and impulse and information in these crowded pages, and that the reading must make for broader-visioned membership.



The Meetings at Minneapolis

BY THE EDITOR

ONE OF THE HISTORIC MEETINGS OF THE DENOMINATION:
THE NORTHERN BAPTIST CONVENTION AT ITS BEST: THE
DEVOTIONAL AND PRAYER SPIRIT ALWAYS IN EVIDENCE:



LT might be called a great Convention, but that adjective is capable of wide divergences of meaning. Let us say that it was a satisfactory Convention — one of the most satisfactory the Northern Baptists have ever held. Satisfactory in spirit, in tone and temper, in place, program and attendance; and satisfactory in the highest degree in results which can scarcely fail to be far-reaching. Many would call it epochal, and not be amiss.

Sorry you could not go? You might well be, for it was a privilege to be coveted. But come with me to the Auditorium and let us enjoy the sessions together. You shall share in the resources of my memory and notebook, and your imagination can fill in the outlines. You have arrived in safety in beautiful Minneapolis, by one route or another; perhaps coming from the far Pacific Coast on the one side,

perhaps from the far Atlantic Coast on the other, or from one of the sections between that lie in the Northern Convention's territory. You have been welcomed by a white-badged reception committee at the station, and directed or accompanied or sent to your hotel or the registration booths at the Auditorium. You have noted the thorough arrangements for information, registration and visitation, including rest rooms, postoffice, writing room, and the basement display of publication and missionary literature. With your badge and program, on payment of the one dollar registration fee, you have received a thick envelope containing the society annual reports and the reports of commissions, so that you may know in advance what is to be acted upon in the sessions. You have found that the Auditorium is an excellent place for audience and speakers, provided the latter have a fair quantity of voice and know how to use it. The floor and two galleries seat about 3,000 people comfortably. The decorations are in green and white, with the

stars and stripes conspicuous, and other appropriate emblems in display. The platform is arranged to accommodate the chorus of over one hundred that is present at the evening sessions and renders music of a high order in admirable manner. Over the center of the stage is the inscription in large letters, "Let us Get Together by Working Together," and the President had another line added, "And by Praying Together." The State designations are in place, and all things are ready.

WEDNESDAY, MAY 17

GETTING UNDER WAY

It is a bright, brisk morning, ideal Convention weather. Delegates are pouring in, in addition to the large numbers who came on Monday and Tuesday—for it is to be remembered that the Baptist women have a preliminary day of most interesting meetings in which the Foreign and Home societies unite, and concerning which you may read on other pages of this issue. Shortly after ten o'clock the floor is well filled with delegates, with vacant spaces left for New York, Pennsylvania and New England, whose representatives are several hours distant, having been stalled by some sort of washout. The secretaries are in their places, the reporters' tables are taken by the members of the secular and religious press, and there is a buzz of voices and much movement in the great hall when President Shailer Mathews comes to the desk and raps for order. "We ought to make this great Convention a source of spiritual power and inspiration. We shall open with prayer and song, that our hearts may be brought close to the highest friendship of our Lord and Master." In his first words he strikes the keynote—spiritual inspiration. Then we stand and sing "How firm a foundation," "Blest be the tie that binds," and "My faith looks up to Thee." It is fine congregational singing, and a good preparation for the Scripture reading and prayer service by Dr. Taylor of Indianapolis, who calls for prayers from the floor and closes with his own petition. There is something informal and catching about it from the start, and instinctively one has the feeling that

this meeting is somehow to be out of the ordinary.

The North Star Chronicle—the Convention daily bulletin—has told you that there are to be two addresses of welcome to Minneapolis and Minnesota, and you are on the watch for the Governor of Minnesota. He comes forward—J. A. A. Burnquist,—sturdy in build, pleasant of countenance, straightforward and winning in speech, a splendid representative of the opportunities furnished by this country to the foreign peoples who come to make their home here. After cordial introduction and greeting, his first sentence arrests attention: "This country is a Christian nation. While we believe in the political separation of church and state, we cannot separate them absolutely because we know that the state cannot progress as it should unless the principles of the church permeate it. . . . Just returning from a dedication of the state armories, I have been thinking how sad it is that twenty centuries after the coming of the Prince of Peace, we should be training soldiers and dedicating armories. But it is not the church, it is not Christianity that is a failure, it is the customs and statutes and practices of men." This indication of his views meets with strong applause, as does his closing expression that "it should be the high purpose of this country to give all our people a fair chance in life, regardless of race, color or condition." Minnesota has a governor of the right stamp.

Of course Dr. Crandall gives effectively and heartily the welcome of the religious forces of the twin cities, and especially of the Baptists. Here is a significant passage:

We welcome you as sharers of a common faith and heirs with us of an inspiring legacy of loyalty to religious democracy and devotion to Jesus Christ. We can neither forget nor content ourselves with the unselfish service of the fathers. With gratitude we recall their heroic fight in behalf of religious liberty, and their insistence upon the lordship of Jesus. Far from lessening our responsibility, their sacrificial faithfulness makes clear our duty and sets before us an inspiring standard of spiritual attainment. "New occasions teach new duties," and we recall the past that we may find strength for present tasks as we contemplate the loyalty of those who have gone before us. The world has not outgrown its need for the testimony which it has been the privilege of Baptists to give. So

The North Star Chronicle

NORTHERN BAPTIST CONVENTION

Volume I

Minneapolis, May 17, 1916

Number 1

The North Star Chronicle

Will be published every afternoon during the Convention except Sunday, May 21, and Wednesday, May 24.

CLARENCE W. KEMPER, Editor

Items for publication must be handed in not later than close of evening session preceding day of publication.

Copy may be left with Editor at Information Booth or Press Table.

Keep this issue of *The North Star Chronicle* for reference on important information which may not appear in subsequent issues.

Items for subsequent issues of *The North Star Chronicle* must be handed in not later than close of evening for publication in issue appearing the following day. The wise will take note and act accordingly.

State delegations have had seating assignment based upon attendance at past conventions. Should your delegation prove too large for assignment report that fact to Mr F. E. Tallant, Chairman Committee on Convention Hall at desk, first floor foyer.

Sunday services. 9:15 (Convention Prayer Meeting), 10:30 A. M., 2:30 and 8:00 P. M.

THOSE REPORTS. At the time of registration you were handed reports of Co-operating Organizations, and Committees to be made during the Convention. Keep and study them. No distribution will be made in the Auditorium.

YOUR BADGE. It is your admittance. Be sure to wear it. It is not transferable. We depend upon you at this point. The Chairman of the Registration Committee will tell you why.

POST OFFICE.—Besides the handling of the first class mail, this

WORDS OF WELCOME

From deep underground and open mine, rich iron ore, from more than 160,000 farms, the choicest grain; from most modern and largest flour mills, "the best" flour; from dairies dotting the prairies, "the most superlative" butter; thus Minnesota and Minneapolis bear their part in the world's work and minister unto all.

With lavishness like unto nature itself, Minneapolis, St. Paul, Minnesota Baptists would minister unto you—the Baptist hosts of East and West—as you come and tarry a bit with us. Of what we have, we gladly and cheerfully give unto you. We have longed for your coming, have toiled a little for your comfort, have tried to anticipate your needs and your desires. We hope you will in no way be disappointed in the beauty of the weather, the sights of the cities, the provision for your welfare, the hospitality of all. We extend our hands; we give you a most hearty hand-shake. We are glad to see you. You have come in safety; may you so abide. We pray for God's richest blessing to lead and hearten all our deliberations. We are all one body, though many members; let us together "covet the best gifts." May "The Lord bless thee, and keep thee: * * * the Lord lift up his countenance upon thee, and give thee peace."

In behalf of the Committee of Arrangements and all Minneapolis and Minnesota Baptists,

E. R. POPE,
Chairman.

office will issue money orders, take parcel post and C. O. D. packages, insure mail, sell stamps, etc. Drop-letters intended for people attending the convention will be handled without charge only when left at the post office counter. Mail deposited in box must bear necessary stamps.

Collections will be made hourly.

All R. R. information at Main Information Desk, first floor foyer.

The floral decorations of the Auditorium are furnished by the courtesy of Miss H. B. Whitted, florist.

ADMISSION

ADMISSION will be by badge.

RED BADGES (delegates) may enter at all times and everywhere; but should sit in respective state at first session and generally thereafter.

GREEN BADGES (registered visitors) may find seats in back rows of main floor.

LOCAL COMMITTEE BADGES may enter at any time on committee business but should not occupy seats reserved for delegates.

ORANGE BADGES—Local Officers and Executive Committee.

PINK—Reception Committee. BLUE—Ushers. WHITE—All other committees.

A BLUE PIN with the word "Minneapolis" shows that the wearer is a Minneapolis Baptist. It is an introduction, speak to such freely

Doors open for all sessions three-quarters of an hour in advance.

First floor and first balcony will be reserved for delegates and registered visitors till ten minutes before the hour of opening of meeting.

General public admitted to second balcony at all times and to first floor and first balcony ten minutes before opening of sessions.

REDUCED FACSIMILE OF THE CONVENTION PAPER, ISSUED DAILY EXCEPT SUNDAY. THIS IS THE FIRST PAGE OF THE FIRST NUMBER. THE PROGRAM WAS GIVEN IN FULL IN THIS NUMBER, AND REPEATED AS CHANGES WERE MADE. PRINTING AND EDITING WERE BOTH CREDITABLE. WE SUGGEST THAT "THE CONVENTION CHRONICLE" IS A GOOD PERMANENT NAME TO USE.

long as, in the name of religion, men or creeds are placed between a human soul and God, so long as magic displaces personal faith, so long will our mission as a denomination be unaccomplished.

One has only to know how Dr. Crandall has built himself into the citizenship of Minneapolis and the denominational life of the state, to appreciate the value of pastorates possessed of the elements of permanence, consecrated personality and spiritual power.

THE PRESIDENTIAL ADDRESS

Then Dr. Mathews responds, following with the President's address, the substance of which is here given:

Members of the Northern Baptist Convention:

You would not wish me to let these two addresses pass without an expression of our sense of the welcome which has already been extended to us as we have gathered together in this beautiful city. Some of us have been acquainted with the painstaking detailed application of heart and mind to caring for our needs, and we know that if there has been anything that anybody wanted for this Convention, the representatives of the Baptist brotherhood of Minneapolis and St. Paul have been only too ready to grant it if possible. I assure the brethren, represented by Dr. Crandall, and the State represented by the Governor, that we come with deep appreciation of the welcome and of the preparation which has been made for our coming.

It has become a custom, if not a requirement, that the President of each Convention should, at the opening of the Convention, make what is known as a presidential address. In pursuance of that custom, I shall endeavor to deliver a presidential address (laughter and applause).

Anyone acquainted with the history of our denomination during the past few years has been convinced that we are doing something very much greater than even caring for ourselves. To care for ourselves is a great endeavor and adventure, but we are really working out principles which are of wider application than ourselves. We are endeavoring to answer some of the problems set by the spirit of democracy.

PROBLEMS OF DEMOCRACY

The problems which we face under our ecclesiastical system are not unlike and sometimes are identical with those which democracy itself has to face. So far as organization is concerned, these problems center in the task of *getting efficiency without dependence upon external authority*. Democracy has not succeeded as yet in producing such quick efficiency as is possible in States and in Churches where the mass is dependent upon

the class and where the power of the class is dependent upon the application of force. The glory of democracy has been that it has trusted human nature. Sometimes in that trust it forgot original sin and because of its bad theology has got into trouble, but its fundamental ambition for the last hundred years has been to get individuals who are really worth something to live together and cooperate for the common good. To maintain efficiency without destroying individual initiative and personal freedom is the task to which democracy has set itself, is setting itself, and by God's grace will continue to set itself (applause).

Now, we Baptists have had a similar experience. There have been times in the history of the Baptists of the United States when they were suspicious of uniting, even in associations. But I venture to say that the first efforts of the early Baptists to get together really forecasted the later attempts of the colonies themselves. A famous legal authority has worked out the thesis that the demand for rights in the States of Europe, as well as in America, gained its initiative in Separatist religious congregations who dared stand up against State Churches and declare themselves their own spiritual masters.

If any group of believers stood up and declared themselves spiritual masters, it is we Baptists. We are all our own spiritual masters. Of course, there is difficulty in having so many masters (laughter), and the process of getting cooperative efficiency with us has been one of long development. We have taken step after step, and at last we have evolved the Convention. It took us a number of years to do it, but I am inclined to think that democracy always make haste slowly. Haste never made waste more certainly than in a democracy, whether it be a nation or a church. We must get our minds together, and so for some years we talked ourselves together. Talking has always been the salvation of Baptists and I hope it always will be (laughter). We talked ourselves together and then proceeded to work ourselves together.

PRODIGAL IN EXPERIMENTATION

During this latter process, I think there have been few experiments anybody ever made which we have not made. Sometimes we have tried several at the same time. We have been prodigal in adventurous experiments in efficiency. We have started many things and changed them just after we started them. But none the less, the history of our denomination for the last few years shows that *the tendency to get together by working together* has been steadily developing.

There have been two great fields in which this tendency has been particularly marked of late. The one, of course, is the Five Year Program. The Five Year Program is not a movement or a campaign or any other superimposed short course to the millennium. As you will be repeatedly reminded during these

sessions, it is *an effort on the part of the denomination to coordinate, integrate and vitalize its working forces*. It cannot be expected to show its full results until the efficiency it induces has worked its way out into the utmost reach of our Baptist brotherhood. When you come to hear the report of the Committee on the Five Year Program, I am very sure you will be impressed with the fact that a new denominational epoch is dawning. I sincerely hope that in our endeavor for larger results, we shall not make serious changes in the operation of that Program. If it is to be a Five Year Program, the word "Five" is certainly essential to its efficiency.

The other field in which we have been seeking after unity, as we all know, is the relations between two of our great societies, the Home Mission Society and the Publication Society. The matter has been under discussion for a number of years. I am very sure that we all hope that we shall be able at this Convention to block out some plan for accomplishing a wise adjustment of matters in dispute. But in order to do that, we should remember that the wisest way of procedure is to determine first upon a fundamental principle, rather than attempt to get at the principle indirectly by the discussion of methods. You never make progress rapidly or permanently by discussing principles of action in the midst of a discussion of a plan of action. I am sure we shall find that we are in sufficient brotherly accord to lay down at least the broad lines within which we wish the administration of the future to proceed.

After treating of the probable evolution of the state conventions as another factor of unity, he continues:

THE FUNDAMENTAL THING

But after I have mentioned these things, I think you will agree with me that I have not really touched the fundamental matter; for that is the actual purpose for which we exist as Christian churches.

I was very much struck the other day in reading the book of Exodus with the account of Moses coming down from the Mount of the Law. It is so familiar I need only to recall it. What most struck me in the wonderfully vivid narrative was that when Joshua and Moses came to the edge of the Mount from which they could look out over the plains where they had left their people, presumably under the direction of Brother Aaron and Sister Miriam, they heard a noise. Joshua, being a military person, said at once to Moses, "It is the sound of war." (Military persons are very keen to hear the sounds of the war.) But the experienced leader Moses (at that time he was, I believe, about the same age as is Dr. Morehouse) knew better. He said to Joshua, "It is not the sound of those that triumph, it is not the sound of those that are overcome, it is the sound of those who are singing." And he was right. The nation whose leader had gone to meet Jehovah was

singing and dancing, led by Brother Aaron and Sister Miriam, around the golden calf.

Well, a church that is busy neither in winning nor in fighting even to defeat, but is simply celebrating around a golden calf, is a doomed church. You can't bring in the kingdom of God by celebrating. The kingdom of God may not be just what men at times have dreamed it would be, for God moves in a mysterious way his wonders to perform, but one thing is certain, the kingdom of God is sure to come. We are not engaged in a losing undertaking. Pending the coming of God's great Kingdom, it is not our business to pass our time amusing ourselves. *You cannot get great religious fervor from kitchenettes in church parlors* (laughter). We all believe that there is need of larger social interest on the part of our churches, but *the fundamental task of the church is the bringing of God to the world and the world to God* (prolonged applause). A church that doesn't want revivals, and doesn't get revivals, is nothing but a sort of ethical orphan asylum. To be a true home, it ought to have children born into it, not adopted into it. We want every Baptist to be so thoroughly serious in his devotion to the supreme mission of our religion that our churches shall find themselves increasingly the channel of communication between the Most High God and His world (great applause).

This seriousness of purpose seems to me to be developing in our great brotherhood and sisterhood. And it is this serious purpose to apply the divine gospel to human needs that leads us to centralize our thoughts in this devotion to Him. As we unify our work let us renew every effort for spiritual efficiency. Let us not make the secondary things of church life supreme. They are important in so far as they maintain our fellowship and social kindness, but the great work of the church lies in the word "EVANGELIZATION"—that is, the application of the saving gospel of the Lord Jesus Christ to human needs (applause).

THE PRIMARY ENTHUSIASM

It is the hope that the proceedings of this great Convention may serve to deepen this sense of spiritual unity and common loyalty to a profound spiritual task. To that end, all the Societies and Boards that are here to report have been asked to keep constantly in mind that what we want to know is—what they are doing to bring Jesus Christ to the world. We ask them—how is your organization, with all its splendid personnel, succeeding in bringing God's Spirit with regenerating power to human lives, human society and social institutions? We do not ask merely what statistics you bring us; we do not want primarily any account of novel devices intended to stir jaded enthusiasms. Rather we ask—What records have you of the success in the field of your primary purpose? What are you doing for Jesus Christ? Is the world any better today because we Baptists have been working within it a year,

than it was twelve months ago? For, my friends, if the world is not better today because of our year's work, how shall we ever face our Lord and expect from Him the words which every servant wants? It is a supreme moment of life which we face. It is no time for secondary enthusiasms to run away with us. Let us harness them to a primary enthusiasm. One of the great things we must do this week is to bring our secondary enthusiasms, our loyalty to societies, our loyalty to states, our loyalty even to local churches, into service to the supreme enthusiasm which must mark our entire denomination.

A secondary enthusiasm is a magnificent servant but it is a very poor master. We serve the Lord Christ! And may we, as we enter upon business in the course of which we must frankly talk with each other, bear in mind that the great purpose of the Baptist churches is to bring to the world the gospel of Jesus Christ that men may be saved, and that the influence of our Lord may extend out from regenerate lives into a world that needs the salvation of none other than Our Lord Himself.

The address is punctuated by laughter and applause much more than is indicated by the parentheses. It would fit well into a sermon or convention report or a program, and we give it practically complete for that purpose. It must be remembered, however, that unless you know Shailer Mathews, it is impossible to impart to this address the peculiar flavor of it, arising in part from the inflection, the quizzical expression, the smile, and the pervasive geniality. He is like himself, unlike anybody else; and the consciousness of his personality grows on the delegates from session to session, until he wins a place in their esteem and affection that will be permanent. How happy the Convention has been in its presidents; in none happier than in this gifted leader.

THE SOCIETY MEETINGS

Now in swift succession the five co-operating societies organize, the Convention having recessed for the purpose. One formula covers the business of all, so here it is: Call to order by the president; presentation of annual report by a secretary; motion to make the nominating committee of the N. B. C. the nominating committee also of the society (whichever of the five it be); motion that election of officers take place at such time as may be designated by the Convention; adjournment to meet at call of president. One or two additional things are done. Thus, the president of

the Foreign Society is made an active member of the Board in future, instead of being a purely ornamental figure; and the Home Mission Society takes similar action. The Woman's Home Mission Society adds a fourth vice-president. In this panoramic procession of organizations you note the personnel: President Hunt, Foreign; President Nickels, Home; Madam President Lester, Woman's Home; Madam President Montgomery, Woman's Foreign; Vice-President Riley, Publication; and Secretaries Butler, White, Westfall, MacLeish, and Rowland — although Mrs. MacLeish does not call herself a secretary, but home administration vice-president. The societies are seen to be well manned and womaned, and they have done a remarkable amount of business in a phenomenally short space of time. One remembers when the presentation of a single society report took longer than all these five meetings put together. The present speed fairly makes you dizzy.

The session closes with the report of the executive committee, which Secretary Bitting merely presents, action to come later. Prayer is not omitted, however, and opening and close are in the same spirit of uplook. You have the feeling that this is going to be a helpful week. Surely this prayer atmosphere will make it so if anything can. We go to lunch in hope.

A BUSINESS AFTERNOON

This afternoon is devoted to business of the Convention. Therefore, according to the President, there is all the more need for prayer, that the business may be done in the right way and as the Lord's business. The attendance is large, and announcement is made that the enrollment at the first session had reached 1,016 delegates and 275 visitors.

The executive committee makes a number of recommendations, which are adopted after some questions have been disposed of. The first relates to adding fifty cents to the dollar registration fee, in case the delegate wishes to receive the *Annual*. The dollar has not covered cost. Somebody asks, "Will those who do not pay the extra fifty cents this year receive the *Annual*?" "Yes," says the chairman; "we are

sessions, it is *an effort on the part of the denomination to coordinate, integrate and vitalize its working forces*. It cannot be expected to show its full results until the efficiency it induces has worked its way out into the utmost reach of our Baptist brotherhood. When you come to hear the report of the Committee on the Five Year Program, I am very sure you will be impressed with the fact that a new denominational epoch is dawning. I sincerely hope that in our endeavor for larger results, we shall not make serious changes in the operation of that Program. If it is to be a Five Year Program, the word "Five" is certainly essential to its efficiency.

The other field in which we have been seeking after unity, as we all know, is the relations between two of our great societies, the Home Mission Society and the Publication Society. The matter has been under discussion for a number of years. I am very sure that we all hope that we shall be able at this Convention to block out some plan for accomplishing a wise adjustment of matters in dispute. But in order to do that, we should remember that the wisest way of procedure is to determine first upon a fundamental principle, rather than attempt to get at the principle indirectly by the discussion of methods. You never make progress rapidly or permanently by discussing principles of action in the midst of a discussion of a plan of action. I am sure we shall find that we are in sufficient brotherly accord to lay down at least the broad lines within which we wish the administration of the future to proceed.

After treating of the probable evolution of the state conventions as another factor of unity, he continues:

THE FUNDAMENTAL THING

But after I have mentioned these things, I think you will agree with me that I have not really touched the fundamental matter; for that is the actual purpose for which we exist as Christian churches.

I was very much struck the other day in reading the book of Exodus with the account of Moses coming down from the Mount of the Law. It is so familiar I need only to recall it. What most struck me in the wonderfully vivid narrative was that when Joshua and Moses came to the edge of the Mount from which they could look out over the plains where they had left their people, presumably under the direction of Brother Aaron and Sister Miriam, they heard a noise. Joshua, being a military person, said at once to Moses, "It is the sound of war." (Military persons are very keen to hear the sounds of the war.) But the experienced leader Moses (at that time he was, I believe, about the same age as is Dr. Morehouse) knew better. He said to Joshua, "It is not the sound of those that triumph, it is not the sound of those that are overcome, it is the sound of those who are singing." And he was right. The nation whose leader had gone to meet Jehovah was

singing and dancing, led by Brother Aaron and Sister Miriam, around the golden calf.

Well, a church that is busy neither in winning nor in fighting even to defeat, but is simply celebrating around a golden calf, is a doomed church. You can't bring in the kingdom of God by celebrating. The kingdom of God may not be just what men at times have dreamed it would be, for God moves in a mysterious way his wonders to perform, but one thing is certain, the kingdom of God is sure to come. We are not engaged in a losing undertaking. Pending the coming of God's great Kingdom, it is not our business to pass our time amusing ourselves. *You cannot get great religious fervor from kitchenettes in church parlors* (laughter). We all believe that there is need of larger social interest on the part of our churches, but the *fundamental task of the church is the bringing of God to the world and the world to God* (prolonged applause). A church that doesn't want revivals, and doesn't get revivals, is nothing but a sort of ethical orphan asylum. To be a true home, it ought to have children born into it, not adopted into it. We want every Baptist to be so thoroughly serious in his devotion to the supreme mission of our religion that our churches shall find themselves increasingly the channel of communication between the Most High God and His world (great applause).

This seriousness of purpose seems to me to be developing in our great brotherhood and sisterhood. And it is this serious purpose to apply the divine gospel to human needs that leads us to centralize our thoughts in this devotion to Him. As we unify our work let us renew every effort for spiritual efficiency. Let us not make the secondary things of church life supreme. They are important in so far as they maintain our fellowship and social kindness, but the great work of the church lies in the word "EVANGELIZATION"—that is, the application of the saving gospel of the Lord Jesus Christ to human needs (applause).

THE PRIMARY ENTHUSIASM

It is the hope that the proceedings of this great Convention may serve to deepen this sense of spiritual unity and common loyalty to a profound spiritual task. To that end, all the Societies and Boards that are here to report have been asked to keep constantly in mind that what we want to know is—what they are doing to bring Jesus Christ to the world. We ask them—how is your organization, with all its splendid personnel, succeeding in bringing God's Spirit with regenerating power to human lives, human society and social institutions? We do not ask merely what statistics you bring us; we do not want primarily any account of novel devices intended to stir jaded enthusiasms. Rather we ask—What records have you of the success in the field of your primary purpose? What are you doing for Jesus Christ? Is the world any better today because we Baptists have been working within it a year,

than it was twelve months ago? For, my friends, if the world is not better today because of our year's work, how shall we ever face our Lord and expect from Him the words which every servant wants? It is a supreme moment of life which we face. It is no time for secondary enthusiasms to run away with us. Let us harness them to a primary enthusiasm. One of the great things we must do this week is to bring our secondary enthusiasms, our loyalty to societies, our loyalty to states, our loyalty even to local churches, into service to the supreme enthusiasm which must mark our entire denomination.

A secondary enthusiasm is a magnificent servant but it is a very poor master. We serve the Lord Christ! And may we, as we enter upon business in the course of which we must frankly talk with each other, bear in mind that the great purpose of the Baptist churches is to bring to the world the gospel of Jesus Christ that men may be saved, and that the influence of our Lord may extend out from regenerate lives into a world that needs the salvation of none other than Our Lord Himself.

The address is punctuated by laughter and applause much more than is indicated by the parentheses. It would fit well into a sermon or convention report or a program, and we give it practically complete for that purpose. It must be remembered, however, that unless you know Shailer Mathews, it is impossible to impart to this address the peculiar flavor of it, arising in part from the inflection, the quizzical expression, the smile, and the pervasive geniality. He is like himself, unlike anybody else; and the consciousness of his personality grows on the delegates from session to session, until he wins a place in their esteem and affection that will be permanent. How happy the Convention has been in its presidents; in none happier than in this gifted leader.

THE SOCIETY MEETINGS

Now in swift succession the five co-operating societies organize, the Convention having recessed for the purpose. One formula covers the business of all, so here it is: Call to order by the president; presentation of annual report by a secretary; motion to make the nominating committee of the N. B. C. the nominating committee also of the society (whichever of the five it be); motion that election of officers take place at such time as may be designated by the Convention; adjournment to meet at call of president. One or two additional things are done. Thus, the president of

the Foreign Society is made an active member of the Board in future, instead of being a purely ornamental figure; and the Home Mission Society takes similar action. The Woman's Home Mission Society adds a fourth vice-president. In this panoramic procession of organizations you note the personnel: President Hunt, Foreign; President Nickels, Home; Madam President Lester, Woman's Home; Madam President Montgomery, Woman's Foreign; Vice-President Riley, Publication; and Secretaries Butler, White, Westfall, MacLeish, and Rowland — although Mrs. MacLeish does not call herself a secretary, but home administration vice-president. The societies are seen to be well manned and womaned, and they have done a remarkable amount of business in a phenomenally short space of time. One remembers when the presentation of a single society report took longer than all these five meetings put together. The present speed fairly makes you dizzy.

The session closes with the report of the executive committee, which Secretary Bitting merely presents, action to come later. Prayer is not omitted, however, and opening and close are in the same spirit of uplook. You have the feeling that this is going to be a helpful week. Surely this prayer atmosphere will make it so if anything can. We go to lunch in hope.

A BUSINESS AFTERNOON

This afternoon is devoted to business of the Convention. Therefore, according to the President, there is all the more need for prayer, that the business may be done in the right way and as the Lord's business. The attendance is large, and announcement is made that the enrollment at the first session had reached 1,016 delegates and 275 visitors.

The executive committee makes a number of recommendations, which are adopted after some questions have been disposed of. The first relates to adding fifty cents to the dollar registration fee, in case the delegate wishes to receive the *Annual*. The dollar has not covered cost. Somebody asks, "Will those who do not pay the extra fifty cents this year receive the *Annual*?" "Yes," says the chairman; "we are

fortunate that we are legislating for our successors and not for ourselves." Whereat the people smile audibly. Repartee is a specialty of the presiding officer.

The budget calls for \$51,250, \$25,000 of which is for the Board of Education. Take out \$2,500 for the Apportionment Committee, \$10,000 for the Five Year Program Committee, and it will be seen that the administrative expenses of the Convention come to only \$6,300, half of which is for the executive, finance and transportation committees. The treasurer's report shows receipts from churches of \$16,508.

SEPARATE EDUCATIONAL BUDGET

A supplemental report by this committee is so important that we shall give it by itself elsewhere in this issue.

A special recommendation provides for a separate budget for the Education Board, so that the churches may understand its appeal, as they do not now while it is smothered in the Convention budget. This is voted later, and to provide for its modest needs, it is voted "that the amount necessary to meet the budget of the N. B. C. be pro rated by the finance committee between the cooperating organizations and convention boards, and added to their budgets, and that payments to the Convention treasury on account of same be made in proportion to receipts, and that the cooperating organizations and convention boards are hereby requested to concur in this arrangement." This will put the Convention on a sounder basis, and will certainly inure to the benefit of the Education Board, which is quite too big to be treated as an infant industry under parental wing.

FINANCE COMMITTEE SUGGESTIONS

The finance committee reports a co-ordinated budget for the year 1916-17 of \$1,498,733, to be apportioned to the churches, young people's societies, Sunday schools and women's circles. The gross budgets, not including specifics, reach a total of \$2,597,465. The expectancy is that legacies, annuities, etc., will reach about \$600,000, and individual gifts \$500,000. This coordinated budget provides for fifteen per cent increase on the actual receipts for last year, as called for by the

plans and aims of the Five Year Program Committee.

The committee calls attention to the action of the Convention at Los Angeles adding a much needed \$100,000 to the budget of the Foreign Mission Society, and says: "If that effort had proved successful the entire denomination would have thankfully rejoiced. But even in such a happy event your committee ventures to point out that a precedent of this sort might be followed in subsequent years by similar additions voted while the enthusiasm of a comparatively few delegates is leading them to commit all the churches to an advance in giving for which they may not be prepared either financially or in knowledge of requirements. If persisted in, *such a course would inevitably wreck the whole budget system* now so strongly and so effectively *entrenching itself in our denominational life*. As the extra \$100,000 was not secured, the churches giving only \$7,093.09 more than the year before, it is evident that the experiment did not prove effective, and therefore ought not to be repeated."

The finance committee suggests, further, that it is not usually possible in a public meeting to consider or know all the facts; that the final budget approved by the committee has been approved by those who know most intimately both the needs of missions and the available resources of the churches, so that such a budget ought not to be cast aside except under the pressure of newly revealed facts that would indicate to all the necessity for amendment. Our mature judgment, in other words, should rule, rather than our desires. The reasonableness of this position is stated, as is also the purpose to guard against well-intentioned but not carefully considered action under emotional impulse.

APPORTIONMENT REPORT

The general apportionment committee makes its eighth annual report through its secretary, Rev. A. S. Carman, who revels alike in figures and good English. It appears that the gross apportionments for this year are about a five per cent increase on the apportionment of last year, but an increase of about fifteen per cent on

the receipts of last year (note the difference between apportionment and receipts). The gain this year over last was 4.18%; that of last year over the year preceding 4.06%; a slight gain in rate of increase considering the appeal of the great Five Year Program and the \$100,000 increase in the foreign society's budget made at the mandate of the Convention. Yet for each of these years the rate of gain is twice the average rate of increase of the six years from 1909 to 1915. This indicates a gradually increasing rate of gain,

though far from an adequate one, also that our denominational advance is secured less by the method of explosion than by that of steady pressure. "It is a process of continent building rather than a *tour de force* of canal excavation." "One peril is the worship of resolutions. We cannot seem quite to realize that our purposes will be tested, not by resolutions but by results."

It will do us good to pause in the story and look for a moment at these figures, "lest we forget":

GROSS APPORTIONMENTS FOR 1916-1917

Apportioned to Churches, Young People's Societies, Sunday schools, Woman's Circles, etc.

American Baptist Foreign Mission Society.....	\$487,844
Woman's American Baptist Foreign Mission Society.....	283,484
The American Baptist Home Mission Society.....	297,846
Woman's American Baptist Home Mission Society.....	201,557
American Baptist Publication Society.....	118,752
Ministers and Missionaries Benefit Board.....	58,000
Northern Baptist Convention.....	51,250
	<hr/> \$1,498,733

RECORD OF APPORTIONMENTS AND RECEIPTS FOR SIX YEARS

	Amount Required by Budget	Apportionment	Received on Apportionment
1910-1911.....	\$1,440,785	\$1,440,785	\$1,040,068
1911-1912.....	1,373,064	1,251,349	1,064,512
1912-1913.....	1,390,288	1,177,068	1,153,051
1913-1914.....	1,364,143	1,266,027	1,106,690
1914-1915.....	1,396,859	1,396,859	1,203,984
1915-1916.....	1,420,150	1,420,150	1,250,222

A FREE HUNTING GROUND

There is some discussion over the apportionment report, in regard to cases of maladjustment between the apportionments of different societies in a given state, and this calls out Mrs. MacLeish, who explains that when the Woman's Foreign Society first came into cooperation with the Convention it was necessary to make supplementary apportionments in order to meet their appropriations; but the society had voted to discontinue that policy and have the apportionment like the others, raising the further sum needed by individual gifts. When the applause subsidies, Mrs. Montgomery of the United States (so introduced) declares that for the personal gifts the women must be free to ask at will, and this privilege is

granted by conventional assent, if the applause may count as a vote. Whether it does or not, there is no doubt that the women will count the denomination as their hunting ground for these special finds.

When the reports and budgets are adopted, President Mathews says: "I'm a great believer in prayer myself; I do not know how we can live without it; let us pray that our people may be led to give, to meet this budget that we have voted."

Some earnest prayers from delegates on the floor follow, and this method is repeated after each important action, with impressive effect. We never saw it done this way before, but it approves itself to all, and we shall hope to see it grow into a habit hereafter.

THE FIVE YEAR PROGRAM

And now the Five Year Program Committee is to tell what it has been doing and what it proposes to do. Wishing to speak on this subject, as the chairman of the committee, President Mathews calls to the chair a distinguished layman, Hon. E. W. Stephens, who has been president of the Southern Baptist Convention, is now a vice-president of the Northern Convention, and honored North and South alike. He receives warm welcome, and makes graceful acknowledgment. "I was warned before coming that one thing you people would not stand for was oratory, but after the fusillade to which I have listened this morning, beginning with the governor and closing with the president, I think the point was not well taken. I feel highly the honor of being second to the great president whom you have chosen, and associated also with Dr. Bitting, not only pioneer but chief sergeant. Missouri is courted by both North and South. A Missouri Baptist is a cosmopolitan, who belongs to neither section but to the whole country (applause). Nothing that has been introduced within my knowledge is so progressive, noble and far-reaching as this Five Year Program. It enlarges our vision in the South. We have been given to thinking in thousands while this program calls for millions, and it must stimulate us all."

Secretary John M. Moore presents the report of the committee, with its recommendations. The report is chiefly historical and informing. The recommendations are given elsewhere under the Five Year Program heading, so that you can cut them out and keep them for reference. They mean much to any church that will carry them out. There is great applause when the million increase is reported, the amounts announced being the largest ever received in a year. However the facts may temper the enthusiasm, it was good to rejoice in results, even though their accomplishment might leave something yet to be desired and attained in the way of giving.

Chairman Mathews puts on the rousements. "I wish you could feel the growing sense of unity which this Program has

brought. We are hoping to be able to report next year enough extra support to finance this movement. This work has been carried on by the men and women in such a way that no expense has been incurred for the societies. We have had institutes and conferences and conventions, with secretaries of boards and state conventions all working together, and so getting together." He explains that first of all they had to make the people understand what this is all about. The fifteen per cent does not mean merely for those of us who are giving to give that much more, but we want to get more people to give than are now giving. We ask you to approve a plan that seeks to reach the local "filament" church, so that the smallest and remotest of our bodies may feel the warmth of the mighty current and know there is something back of them. The plan is to bring together in a booklet all the imperative needs of the denomination — needs that will surprise us and run into the scores of millions — and then send out a man after large gifts to meet these needs. He will not be a foreign or home but a denominational man, cultivating the whole field. "We are face to face with a magnificent accomplishment. The game is only begun. By 1921 I hope we shall come up to see great things done for the kingdom of our Lord. Christ for the world and the world for Christ is the purpose of it all." It is an enthusiasm arousing address, splendidly optimistic but practical nevertheless. It is simply a problem of getting at the abundant resources.

State Superintendent Davison of Vermont, who represents the state conventions on the committee, says this Five Year Program is of the denomination and for the denomination and bigger than any society or convention. He would have in each state 150 persons as a committee, well scattered, that could reach down into the associations and so to the local church to the last member. He drops this hint: "You pastors, if you want to increase your own salaries, go in for the every member canvass and you'll get it" (laughter and applause). "The state conventions say nothing has ever taken hold of our people like this Five Year Program." Full of

vigor is this Vermont Scotchman, who likes to see things go.

Dr. Lerrigo, joint district secretary for New England, is always practical. "The key to success lies in the local church" is his first sentence, the truth of which is felt. The Program has been undertaken definitely by 700 of these churches, but we must have a vastly larger number of churches in this movement. He emphasizes the observance of the Five Year Program Day in October. "If we, as members of the Northern Baptist Convention, carry back to our churches the determination to make Five Year Program Day the greatest success possible, not for the Program's sake but for the Lord Jesus Christ's sake, we shall make it indeed a great day for the denomination." He gives this as a slogan:

"THE MAXIMUM FOR THE MASTER"

Why not adopt that? We have dealt long enough with minimums, why not try for the maximums awhile?

STATE DELEGATIONS

There is some discussion as to the continuance of the committee, and while a motion is carried by a vote of 371 to 332 (when a count has superseded lung power, which proved deceptive), it is at once decided that so narrow a margin ought not to decide a matter of importance, and the report is referred back to the committee to adjust the matter in debate. It is evident that this is a just and fine-spirited body, and it is ready to have a season of prayer before the recess, which is taken in order to allow the state delegations to meet and select their members of the various committees, including that on nominations. This is one of the novel institutions originated by the Convention. It turns the great hall into a pandemonium, for one thing, but out of seeming chaos order emerges by and by, and the delegates reassemble to hear the results. Then all are ready to get something to eat before the evening session begins. It has been a good day of business, but you do not think o much of business as you do of religion. omething new, and a triumph.

EVANGELISM THE KEYNOTE

The great auditorium is crowded at this first evening session, second balcony and all, and the sight is inspiring. The white dresses of the women in the chorus set off well against the black garments of the men, and the superb rendering of "Send out Thy light" sets the mood right for the speakers. Prayers, hymns, addresses, all tend to one impression, and that in line of the general theme, "The Need for the Gospel in a World Crisis." Dr. Herbert S. Johnson speaks first on "The Evangelistic Power of Consecrated Personality," a favorite theme of his, which he illustrates graphically. President Rush Rhees follows with a masterly address on "Evangelizing Education," a real contribution that will rank with the influential utterances of his great predecessor, Martin B. Anderson, at the Baptist anniversaries of bygone years. It is a great thing to have such a leader at the head of Rochester University. Dr. T. J. Villers, too, is at his best in dealing with "The Call to Organized Evangelism in the Local Church," for he has tried it and made it go. He is a typical evangelistic pastor of the kind that not only brings in converts but builds them into the church.

A MERITED OVATION

At this session we have one of the incidents to remember. Up in the first balcony at the left of the platform sits Dr. Morehouse, our "grand old man," sufficiently recovered from his serious illness to enable him to realize his desire to be with the brethren once more. The President has some appreciative words to say, and the delegates applaud, rise, give the Chatauqua salute, applaud more, and make full demonstration of their affection for the man who for a generation has led in denominational affairs, always wisely and unselfishly, with large vision and high purpose, keeping ever in mind that motto of the Society he serves, "North America for Christ," as an essential way to win the world for Christ. Worthy is he of all the honor that can be bestowed, and ready the people to bestow it. This reception will do him more good than medicine.

An auspicious first day.

THURSDAY, MAY 18

A HAPPY SETTLEMENT

Delegates come to this morning session with a tense feeling, for the order of the day is the referred report of the Efficiency Committee, whose report at Los Angeles, after two years of investigation, produced various results. One of these was a joint conference between the Home Mission and Publication Societies and the Committee, instigated by the Convention's executive committee. Out of this conference came a supplementary and compromise report, agreed to by the chief parties interested, and to be presented as a substitute. Discussion in the press then considered this action pro and con, and a preliminary meeting was held in Minneapolis on Tuesday before the Convention, at the call of various brethren. The frank and full discussion of the matter, in the best spirit, with representatives of the Societies present, did much to clear the air of rumors and misapprehensions, and undoubtedly made possible what was to happen. Only a few knew, however, of another conference running into the morning hours, at which it was at last agreed upon to present a new substitute, that it was believed would satisfy all parties and prevent a discussion and division that must inevitably do harm to the cause in which all are interested. So the session opens with not a little apprehension. It opens with the spirit of prayer, however.

"I want to get your will," says the President. "I have asked that the doors be closed while we are engaged in devotions. Do you agree with me?" The loud applause settles that. "We will now listen to yesterday's records, which some of us will remember as one of the great days in our life." The records read, the devotional service is led by Dr. W. W. Bustard of Cleveland, who reads the thirteenth of First Corinthians, and after a number of prayers from the floor, offers prayer for special guidance in this hour.

The seats are all filled on the floor and in the delegates' balcony, when the order of business is announced—the report of the Efficiency Committee, which was referred by the Convention of 1915 to the

Convention of 1916 for final action. Mr. C. T. Lewis of Cleveland, chairman of the Committee, is applauded as he rises on the platform, and explains that the report of his Committee, presented at Los Angeles, together with the joint conference report which carries the agreement of the Societies concerned, is in the Convention's hands for its action.

Professor F. L. Anderson of Newton Seminary is recognized by the chair, and moves the following as a substitute for the reports before the Convention:

RESOLVED: That the Northern Baptist Convention hereby records its deliberate judgment that the missionary work of the American Baptist Publication Society and that of the American Baptist Home Mission Society should be united under one administration at the earliest practicable time.

That a Committee of Eleven, of which President Mathews of the Convention and Chairman Lewis of the Efficiency Committee shall be two, shall be appointed by the President with the advice and approval of the Executive Committee of the Convention, to formulate the proper steps to put the aforesaid judgment of the Convention into actual operation; and they are hereby authorized to secure such legal advice as shall be recommended by the law committee of the Convention, and to consult with committees to be appointed by the Publication Society and the Home Mission Society.

The report of the Committee on Efficiency, and the majority and minority supplemental reports of the results of a joint conference, heretofore presented to the Convention, are hereby referred to such Committee of Eleven.

The said Committee of Eleven is directed to submit its recommendations to the Boards of the two Societies herein referred to, and also to the Executive Committee of this Convention, and after approval by the Executive Committee of the Convention to publish the recommendations in the denominational press, and to present the same to this Convention at its meeting in 1917.

Any differences which may arise between the two Societies during the year, and which cannot be amicably adjusted by them, shall be referred to said Committee of Eleven for decision.

"I am permitted to say," adds Professor Anderson, "that this resolution is supported by the following well-known brethren: Secretaries Morehouse, Rowland and Lamson, President Mathews and Secretary Bitting of the Convention, C. T. Lewis of the Efficiency Committee, E. L. Tustin of the Publication Board, A. S. Hobart of the Home Mission Board, Dr. W. A. Davison, Dr. O. J. Price, and Editor Clifton D. Gray of the *Standard*. This resolution is

not merely my own proposition but a composite document, written over a great many times, coming in its final form from the secretaries of the Publication Society."

As the significance of the resolution and of this statement, with the names inclusive of all parties, breaks upon the delegates, there is an outburst of applause that relieves the tension.

"The matter is now before you as to the substitution of Dr. Anderson's resolution," declares the chairman. "If this is a substitute," says Mr. Lewis, "I want to move its adoption, and speak a word of congratulation to all who have had share in bringing about this happy conclusion." Mr. Tustin seconds the motion, and then it is suggested that before voting, the Convention should hear from the two men who had so long been at the head of the two Societies.

The suggestion is caught up, and one of the dramatic moments in our denominational history is upon us. Drs. Morehouse and Rowland are called upon, and as they rise the audience rises also and greets them with cheers and waving handkerchiefs. When silence obtains, Dr. Morehouse, from his place in the balcony, says with clear but wavering voice, almost overcome by emotion which finds response in all hearts:

"I am profoundly grateful to God for the measurable restoration to health that permits me to participate in the deliberations of this Convention, and especially in this matter which has troubled us many years. It seems to me that we are entering upon a new era in our missionary work. The Spirit of God has guided those who planned this substitute. It seems almost unbelievable that all of the divergent interests which at times have tenaciously held these Societies apart should have been dissolved in Christian love, overcoming all obstacles. I am thankful that I have lived to see this day. I am thankful for the generous consideration you have shown me as a representative of the Home Mission Society and a co-worker with you in the great things of the kingdom. My heart has been deeply touched by your love, brethren, but our hearts should be centered upon Him who has brought us together. I am sure I can say with con-

fidence that the plan proposed not only has my own approval but will have that of the Society, and back of that the approval of the entire denomination, as a peacemaker in the affairs of the kingdom."

When the applause subsides, Dr. Rowland says: "I do not know that I can add anything to the wise and gracious words of Dr. Morehouse. We very heartily and earnestly agree in this report, and hope that out of this may come adjustments that will be satisfactory to all. You have made of this Society a kind of packhorse, and we have sought only to do the will of the denomination. Some say we are old foggy, some say we are too driving, and the fact is, we have no selfish desires at all. Tell us the will of the denomination and we are ready to do it, now and at all times. So we are ready to move forward."

This brings another great burst of applause, and somebody starts "Blest be the tie that binds," in which all join. Then by a rising unanimous vote the substitute is passed, and President Mathews calls for a season of prayer. Fervent responses come—praise and thanksgiving, followed by the doxology. The crisis is past. There is to be no prolonged and divisive discussion, nothing to disturb the denominational harmony and progress. The ends so long desired in the interests of the whole work have been attained through a spirit of concession and conciliation that denotes the underlying soundness and strength of the denomination. It seems almost too good to be true, indeed. More than one delegate will believe that such an outcome is due in no small degree to the atmosphere of prayer in which the Convention has been steeped. Surely Dr. Anderson should rejoice in the part he has had in this great result, remembering the beatitude, "Blessed are the peacemakers." But there is rejoicing for all. It is not a question of victory for this side or that, but a triumph of Christian statesmanship rising to a high call for unselfish action.

COMING DOWN FROM THE HEIGHTS

It is anti-climactic to come down to common affairs, but Dr. Anderson makes the practical suggestion that the new Committee of Eleven must be financed,

and this problem is referred to the executive committee, to report later. Rev. S. J. Skevington of Chicago moves a vote of thanks to the faithful Efficiency Committee and this is passed. Dr. Morehouse asks what is the status of this committee now, and President Mathews replies, amid laughter: "I think we must regard this admirable resolution as in the nature of an obituary." An ordinary chairman would have said, "when a committee has reported it is discharged, unless the body votes otherwise." The Mathewesque method makes a much more lively session.

Calling Secretary West of the committee to the platform, the President informs him that most hearty thanks have just been voted "to the Efficiency Committee, which now passes to its reward." (Great laughter.) Secretary West replies: "If the committee has accomplished anything at all, it is because it has been working with a denomination that is fundamentally Christian." So closes with gladness and general gratulation one of our remarkable chapters.

"Now let us pass to another form of evangelism," says the President, "in the report on Evangelism by Dr. Villers." Remarking briefly on the bright outlook for evangelism and most heartily commending the new organization of the work by the Home Mission Society, Dr. Villers moves the adoption of the report, which is carried. The Five Year Program Committee sends back its report, with amendment placing the appointment of a permanent Five Year Program Committee not to exceed thirty-five in number in the hands of the executive committee. This is passed without dissent.

THE EDUCATION BOARD

"We will now have the report of our most remarkable Board of Education," announces the President, but the chairman, who is to present it, appears not. "Pending the discovery of Dr. Burton, let us sing a tune, a real religious tune," suggests the chair, and it is done. Nothing gets the best of this imperturbable and ready presider.

Dr. Burton comes in and reads the stirring report. He does so, he says, because he wishes to say some things about the secretary that Dr. Padelford would not be

likely to say about himself. The record of results is received with marked surprise and approval. The applause grows as it is seen that institution after institution has been aided to raise needed endowments, while at last Iowa Baptists have been brought together educationally and have effected union between Des Moines and Pella, consummation long desired but deemed almost beyond hope. We are told that every resolution to this end was passed unanimously by the conferees, and all are now engaged in laying foundations for what it is believed will be one of our greatest schools. Sioux Falls, Ottawa, Kalamazoo, Berkeley, McMinnville, Denison,—as these are named there is applause at each. Then tribute is paid to Secretaries Padelford and Lyon, of whom he can speak in unreserved praise as men who have devoted themselves with absolute fidelity to the work. "Dr. Padelford has been in his home only a fortnight since last December, and Dr. Lyon has had only three days at home since he entered upon his service for the Board." Money is needed for this work. It is this five year old baby that takes \$25,000 of the Convention budget, and the child should now walk alone and stand on its own feet. (Applause.)

The report discusses the educational goal in the Five Year Program; the proposed survey of the educational system in Indiana; the work of the university pastors, and the appointment of the last Sunday in February as Baptist Education Day. The actual educational needs are totaled at \$14,188,000, divided as follows: American Baptist Education Society (permanent fund), \$500,000; Baptist seminaries, colleges and academies at home, \$9,000,000; Schools of the Home Mission Society, \$1,000,000; Schools of Woman's Home Mission Society, \$400,000; Schools of Foreign Mission Society, \$2,500,000; Schools of the Woman's Foreign Society, \$788,000. Appeal is made for an assured income of at least \$100,000 for running expenses and propaganda, this including the work of university pastors.

THE CHIEF PROMOTER

Secretary J. S. Lyon makes his first Convention appearance, after a year of

fine starts in money raising, which is his particular field and forte. He radiates vigor and hope. He puts the delegates in good humor by the story of the farmer boy who was asked by the teacher in arithmetic class, "If your father gave your mother \$5 today and \$6 tomorrow, what would she have?" To which came the quick answer, "She'd have a fit." He leaves the application to make itself, if there is any, and says the Baptists are here to stay. We're a great democracy and we have a great ministry. As long as we have a ministry to the uncommon and to the common people we have a ministry to the greater part of the people. The Baptist democracy must insist upon an educated rank and file. Baptists are ever evangelistic, and true evangelism means that we are to put at the disposal of God a well-equipped personality, a trained heart and brain. We have not the necessary schools to train our young people nor money to pay self-sacrificing teachers. This Board asks that it shall find its place in the denominational life and interest and gifts.

AN EDUCATORS' EXHIBIT

With one of his happy thoughts, the President calls to the platform all college presidents who are in the audience, and soon there is a fine line of them in sight, giving alumni a chance to cheer. As Presidents Earl of Des Moines and Bailey of Pella come forward arm in arm there is another outburst of applause. Here are Presidents Riley of McMinnville, Hanley of Franklin, Harlan of Sioux Falls, Potter of Shurtleff, Taft of Grand Island, Price of Ottawa, Chamberlin of Denison; and one theological seminary is admitted into the notable group, President Hill of Berkeley responding. Each president (and promoter) has time for a few words, and well they acquit themselves. This closes the epoch-making morning in a manner adding to the influence of one of the most memorable sessions Northern Baptists have ever held. Of course there is a season of prayer before the benediction, with special remembrance of our educators, schools and the Education Board; and as the delegates disperse the doxology is still singing in their souls.

THE PUBLICATION SOCIETY

THURSDAY AFTERNOON

There is a large attendance at this first of the distinctive Society sessions, and the interest seems undiminished by the intensity of the morning. The program has been carefully prepared. A large company of the Society's workers fill the platform seats, and Dr. White of the Home Mission Society sits beside Dr. Rowland. In the absence of President J. W. Brougher, First Vice-president Riley of Minneapolis presides and gives the address, his postulate being that our Bible work is basal. We have a Bible that abides, that can never be discredited or destroyed. The Bible is our creed, and the work of the Society is printing and publishing the Bible. All else is incidental or to shed light on the Bible.

Secretary Rowland submits the annual report, which is summarized elsewhere. He calls special attention to various points. Prof. W. E. Raffety presents practically the work of the daily vacation Bible school, of which he has charge and which means much to the city boys and girls. Secretary W. E. Chalmers deals with the educational work in the Sunday school, to which the Society is devoting much time and thought. The Sunday school in the local church needs as a rule better equipment, an adequate and competent teaching force, graded lessons and improved organization. For the first time we have a standardized Sunday school, with a standard in advance of any other set up as yet. He gives a list of schools and societies that attained these standards during the year. Iowa is in the lead, which draws applause from the Iowa delegation. The audience appreciates this showing of efficiency.

DIRECT FROM THE FIELD

Next comes the inning of the district superintendents, not often heard from on such occasions. Secretary Lamson introduces Rev. Samuel G. Neil of Pennsylvania, ten years in this service, as spokesman for his associates. He gives the figures of his ten years' record in proof of the diligence of the superintendents. Judging from the thousands of miles traveled, he certainly has been on the go. "The district super-

intendent (called district secretary by the other societies) is the pastor's helper. We are to help solve his problems, are at his call, and ask encouragement for the days to come."

The directors of Bible school and young people's work, a strong-looking group of twenty or more, are represented by Rev. J. D. Springston of Oregon, who explains the scope and nature of their efforts to improve the quality of teaching through institutes, and other forms of service. The aim is, through personal contact with the churches and with the cooperation of the pastors, to quicken the teaching ministry in the churches. This is training the future leadership.

Chapel car evangelism is represented by Rev. J. R. Killian, one of the most successful of the Society's evangelists in reaching men. He says chapel car work is twenty-five years old this month, and where at first some doubted, now tens of thousands believe this work is of God. He had been speaking in eastern churches and found great interest everywhere in this form of evangelistic outreach. A car gives standing, attracts non-church-goers, is not only an evangelistic agency but inspires the workers in the churches and helps along all pastoral lines. He tells of his experiences in railroad and mining towns, and says he never believed in this work so much as now. Such live wires are bound to get results.

Rev. F. R. Brown of Montana speaks for the colporters, who have plenty of experiences to narrate and great destitution to make known. After two years of it, he believes there is no greater work to be done; organizing Sunday schools, preaching, visiting, doing evangelistic work as chance offers, going where neither pastors nor chapel cars ever go.

There is one more line of work, and Capt. W. R. Howell of the gospel cruiser "Robert G. Seymour" describes that in entertaining style, with effective incidents of conversions. This is a strong presentation of field work, and an exhibit of virile and competent men devoted to their by no means easy tasks.

THREE EVENING ADDRESSES

A crowded auditorium, inspiring choral and congregational singing, a great theme,

"Evangelism"—this second and closing session of the Publication Society has everything in its favor. Dr. A. H. C. Morse conducts the devotional service, after the opening of song, and we are ready for the three speakers.

First is Dr. W. H. Main of Philadelphia, who has "Evangelism through the Sunday School" for his subject, and suggests many practical methods in pithy sentences. The Bible school is the great field of our operation; 80 per cent of our converts come into the church from it. We should have a graded church system. Formation is better than reformation. Evangelism not only helps, it keeps, it prevents. His suggestion that in the graded church we should have a service for the dedication of children is much applauded, evidently to his surprise. The Sunday school must be linked up with the church. A children's object sermon is one way. Have a girls' club and a boys' club, federate all the groups and bring them into the Sunday evening service in a body, and you solve the Sunday evening problem and the boy and girl problem as well. A stirring talk by a man who does it.

Rev. Arthur C. Baldwin of Rochester, New York, deals forcefully with "Evangelism through the Printed Page." The value of religious reading cannot be overestimated. Days of reading were days of great evangelism. Today we have little religious reading, and affect a peculiar and sensational type of evangelism—the "steam whistle type" he calls it—which depends on noise, and is a reproach to the churches that need to be awakened by such methods. If the people had religious reading on the center table in the home, as in older days, the pastors could do their own evangelizing, because a reading, thinking, praying church has a solidarity of message from pastor and people. He advocates a federation of publicity methods. Tracts are not outgrown if they are transformed into modern style, and there is a Bible destitution in this country, and the Publication Society is at work providing the Scriptures in foreign tongues as rapidly as its means will permit.

The closing address by Dr. Batten, the social service secretary, is a severe test of his power to hold the people, as the hour

is late and the day has been strenuous. Many go out, but soon the speaker arrests the attention of those who remain, and strikes from the shoulder for social evangelism. "Get right with God" is the essential to the second half—"Get right with men," this being the second commandment. It is after ten o'clock when the benediction is pronounced, but we go out with the consciousness that this has been a history-making day for the denomination.

FRIDAY, MAY 19

NEED OF THE CITIES

There is only a sprinkling of delegates as the session opens with the usual devotional service, conducted by Rev. M. J. Twomey of New Jersey. The report of the committee on city missions is made by Rev. H. M. Gleiss of Pittsburgh, who is profoundly interested in the work for foreign-speaking peoples. The report calls attention to the important matter of housing; to the absolute need of proper equipment for our foreign-speaking peoples; to the demand for a denominational policy. It recommends that the question of equipment be referred to the Home Mission Society for consideration, report to be made a year hence; also commends the importance of a church edifice fund sufficient to enable the Home Mission Society to cooperate more largely in housing our work among new Americans.

Mr. D. G. Garabrant of New Jersey announces that the Judson Memorial campaign has succeeded in raising \$170,000 of the \$300,000 required, and makes an earnest appeal for a sharp campaign to raise the remainder and secure to the denomination forever this monument to the Judsons, father and son, in down town New York, where it may be a center of power for missionary work.

Then a strong address is given by Rev. Charles H. Sears, Superintendent of City Missions in New York, who has made a thorough study of the large cities and their problems, and also has to his credit the initiative of the Judson Memorial movement and its pushing toward completion. We shall publish later the substance of this comprehensive address.

"After such a statesmanlike presentation, we ought not to drop the matter

here," says President Mathews. "We have not grasped the problem. May we not have a few moments of prayer, seeking the divine grace for our city churches and our city mission societies." And the prayers come.

The hour fixed for the Foreign Society meeting having arrived, the chairman asks that we join as a Convention in praying for our Foreign Society and its great work, and this is done. Thus the transition from Convention to Society is bridged by prayer.

THE FOREIGN MISSION SOCIETY

THE OPENING SESSION

President Emory W. Hunt takes the chair, and Missionary A. C. Darrow of Burma leads in prayer. Attention is called to the admirable special program prepared for the Society's annual meeting. It has a "Who's Who" and much valuable information, and is appreciated.

The President's address follows and is impressively delivered. He says the word Efficiency is not so new that we need to be prejudiced against it, but we do need to inquire what are the essential elements of efficiency. At Panama it is a simple matter of men and machines; but missionary efficiency is not so simple. The missionary enterprise is a supernatural enterprise. We must keep clear the objective, to bring men into personal relation to Jesus Christ; in that atmosphere other relations will grow. The fundamental method remains with the personal witness, and schools and medical missions are only justifiable as they produce witnesses. These are the thoughts he emphasizes and illustrates from mission history. Then he calls on Rev. William Carey Calder, formerly of Burma, and Dr. Carter Helm Jones of Seattle, to lead in prayer.

There is an Open Parliament on the program, but Treasurer Butler gets only one or two relatively unimportant questions. This is the proper time for those who have been discussing policies and actions of the Board in the papers to come to the front, but as no one comes, a speaker is called to meet the contingency, and we hear from Dr. C. A. Nichols of Bassein, Burma, concerning gospel triumphs in

that land; also about the wonderful Bassein Association which assembles 4,500 registered attendants and trains them to work together. There are 145 churches with 14,500 members, and one third of the entire membership is under one direction. They show their Christianity in all the ways of life God has called them into. He makes it clear that we might learn some lessons of efficiency and consecration from Bassein.

It should be noted that the floor filled up before the Foreign session opened, and the tide of missionary interest at once began to rise. It is a religious meeting, responsive to the things of the spirit.

A FIELD AFTERNOON

Another session of profound interest; a field afternoon opened by an address of marked power and spiritual insight. Dr. Charles L. Gilkey of Chicago has a great theme, "The Spiritual Objective of the Missionary Enterprise," and he makes it inspirational. Religion is the center of the missionary enterprise, though men sometimes get confused, amid the appeals for money, as to the place religion holds in it. However various the expression or diverse the forms of this enterprise, the inspiring force, the driving power, is its spiritual objective, its religious passion. This must be so, for the deepest needs of mankind are spiritual; the creative forces that transform life are ultimately spiritual; and the spiritual motive is alone adequate to make a man, a church, a denomination, a nation truly missionary. No other motive is sufficiently transforming or dynamic to do this. The power of this address is felt in the tense listening, the silence breaking only at the close with the warm applause.

WELCOMING SECRETARY ROBBINS

Dr. Hunt introduces Foreign Secretary J. C. Robbins, who has come home again after a brief loan to another Christian body, and says he never resigned his commission as a Baptist missionary. He is most cordially received. "The one organization in the world dearest to me is the American Baptist Foreign Mission Society. So I had to come back, and it is

a delight to be here today. I want to be remembered as a missionary, who spent seven of the happiest years of my life on the battle line." He introduces the missionaries who are to bring their fields close to us.

THE APPEAL OF ASSAM

Rev. Joseph Paul of Sibsagor and Dr. G. G. Crozier of the Garos speak for Assam. In India we have got great masses of the people to turn to us, says Mr. Paul. They are of all classes. Groups of people have come out from heathenism and have been put to the proof of testifying to what they know, and to the harder test of giving. There are 12 associations now where there were only two when he went to the field, and he describes the All-Assam Convention, which has been made familiar to MISSIONS readers by Mrs. Gale's articles and other graphic reports.

Dr. Crozier notes how our denomination has been getting a world vision and learning that evangelism is not provincial but universal. What a mighty movement is on foot in India. Under its inspiration some four million people have come into the Christian community and a half million into the kingdom of God. He speaks of the great movement for female education and what that means to the next generation. The Garos among whom he works had 40 Christians when he was born, now there are 10,000 vigorous Christians gathered in the churches. How pitiful, in view of the fields white to the harvest, to think of the depleted force, typified in one case by two overworked women fighting malaria, holding on till America shall send relief. This is a moving appeal.

BENGAL-ORISSA AND WEST CHINA

Rev. G. H. Hamlen of the Bengal-Orissa Mission, which came to us through the Free Baptist union, interestingly explains the methods by which the independence of the native churches is fostered. He notes the interesting coincidence that the same ship that carried the Free Baptist founders of the Bengal Orissa Mission carried also the Baptist founders of the Telugu Mission that was to have so marvelous a history. All rejoice in the present union.

Mrs. Anna M. Salquist of West China, who after her husband's death continued the work alone, touchingly describes a farewell prayer meeting on the river bank, when "the Chinese Christians prayed for three things: (1) That I might have a safe journey (and I had); (2) that I might have strength (and you see the result); (3) and for you, that you may care more and give more in order that the Chinese may be able to do more for the Lord Jesus." In her field the Baptists are responsible for the evangelization of ten million people. West China wants 14 new American missionaries and 74 native missionaries. Mrs. Salquist's appeal goes to the heart.

Rev. W. O. Valentine of the Philippines increases the enthusiasm, which is steadily rising, by his account of the remarkable Jaro Boys' Industrial School republic, whose history is full of romance. He tells how he found reverence native in the Filipinos and used it, so that the Bible is God's Word to them and something to be obeyed. They have a "Put-down-lying Club" and an *esprit de corps* he never had seen equaled. Secretary Robbins remarks that this institution is well named "A man-making school."

SOUTH INDIA

Rev. Wheeler Boggess of Kandukuru, twenty-four years in South India, quotes official statements showing that the missionaries are recognized as the chief source of all reforms in India. Rev. Henry Huizinga of Kurnool, South India, of the Coles Memorial High School, declares that learning is the key to leadership, and by an informing chart discloses the fact that the Christian schools are turning that key. We ought to gain a million converts a year if we train the right leadership. Nearly every missionary, by the way, emphasizes the necessity, not of less evangelistic effort but of more education for native leadership.

AFRICA'S CONGOLAND

Rev. P. A. McDiarmid of Sona Bata, ten years in Congoland, expresses his opinion that the missionaries there have been living long enough in the "packing box and tin can" stage and now demand stable equipment, including at once four

hospitals, churches and schools and decent dwellings, so that the missionary work may honor the Baptists and have the honor of the Congo people and government. This sentiment meets with vigorous approval.

Doctor Ostrom and his wife and Baby Ostrom, a bright-eyed mite that calls forth a burst of admiring applause, are called to the front, and he makes an impassioned plea for a hospital. "When I first came to the Rooms I said, I won't go back without a hospital; now I say, I am going back with a hospital." This thrilling speech from the heart, with its imitation of a native funereal wail, certainly ought to bring a hospital as an "extra." When he concludes with an expressive smile, "I have sent them a cable, and in Africa they're already making bricks for that hospital," there is a great burst of laughter and applause. The missionaries are doing themselves proud, packing much into little time.

SOUTH CHINA AND BURMA

Rev. G. E. Whitman of Hopo, South China, says the supreme need of China today is the raising up of qualified leadership, and he pictures the extensive in contrast with the intensive policy. His statement of the true idea as "the evangelization of China *through* the Chinese, not *for* the Chinese," draws hearty commendation. The Chinese, he declares, are thoroughly competent for leadership.

Rev. E. N. Harris of Burma tells how among the Karens, where the conditions are different, leaders have been developed among the converts, the mission methods being purely evangelistic. Prayer and benediction by Rev. S. C. Sonnichsen of Burma closes one of the best field meetings we have attended. It is good to see those who are actually doing the work of which they bring report.

AN IMPRESSIVE EVENING

Appetite grows by what it feeds on. This is the largest gathering yet, taxing the capacity of the great hall. The lights are brilliant, the colors radiant, the atmosphere electric. What a fine thing it is that one of our best Baptist secondary schools, Pillsbury Academy at Owatonna, Minnesota, can send its fine student or-

chestra to share in the opening musical service with the Minneapolis Choral Union, that has raised our hearts on the wings of sacred song. To watch the leader of that chorus, by the way, is to realize the inspirational power of personality instinct with life. How he throws himself into it, and how the chorus responds to every wave of his baton. Team work through leadership is the lesson. "The Hallelujah Chorus" sends those reverberating hallelujahs out in waves that seem to the imagination to be going on and on until they reach the throne itself.

It is great to be here. If only the million and a quarter of us could sit in such a session and catch the significance of this world enterprise in which we are engaged! We are to have a broad vision tonight. We rise and sing "Come, Thou Almighty King," at the call of President Hunt. Again it is a missionaries' session, by wise planning. Rev. E. O. Shugren of South India reads the Scripture passage, and Rev. B. E. Robison of East China offers the prayer. Both men went out to the foreign field in 1907.

A BAPTIST FUNDAMENTAL

Foreign Secretary Franklin introduces the missionaries, with a brief preface in which he says that no one can study conditions without becoming more and more conscious of the unity of the human race and the great truth that God is no respecter of persons. This is leading us to recognize a fundamental Baptist principle—the right of all individuals to come to Jesus Christ for themselves and to believe in Jesus Christ for themselves. Not only have the races of the East the same divinely given right to come to Jesus Christ, but they will take that right whether we give it to them or not. The denominations that are prepared to say, "we must decrease while they increase," are the best prepared to give Christianity to the Orient. Our own policy was established four years ago: A self-supporting, self-governing and self-propagating Christianity. We go in the spirit of disinterested service, to give not to get, to help, and to develop strong native leaders who shall be the real leaders in the Christian movement of their own lands. (Applause.)

A GREAT WORK IN RANGOON

First comes Prof. Wallace St. John, of Rangoon Baptist College, which he describes as a fourfold institution with 1,600 students and 60 teachers, and not room enough, so that some have to be taught outside. Successful application has been made for a special postoffice, showing what the government thinks of the school. There is a normal school, a high school, a college, and a vernacular high school. This institution was founded to train young men for leadership. It is a real mission college, supported by mission funds and taught by missionaries. The majority of the students have always been Christians, and there is an increasing inclination to evangelize. Teachers and students may be seen witnessing for Christ in the halls and on the street. Bible study has been developed to an unusual degree, and is compulsory in all classes, as is chapel attendance; and this without loss in the number of students. The large number of Buddhists who attend do so with their eyes open, knowing that they must give considerable time to Bible study. A course covering fourteen years of serious Bible study prepares for preaching, even without a strict theological seminary course. (Applause.) There is also instruction in morals, and the government director of education said he wanted this same course taught in all the schools, and one thing more—self-sacrifice. "You do not need it," he said, "but the Buddhists do." Our institution has a very high standard. The head of Calcutta University, which has a high standard, said Rangoon Baptist College was of the first rank in its work. One of our students became a judge. They wanted him to drink, but he said, No, I am a Christian. They brought the drink and tried to force it down his throat, but he laid one after another on the floor until he showed the strength of the principles of Christianity in his good right arm (laughter and applause). Another student said he must go down where the people needed preaching. Asked how he would support himself, he said, "I don't know, but A. will help a little and B. will do a little, and—well, I must go anyhow!" That is the spirit of our men.

A MISSIONARY STATESMAN

Dr. Franklin is plainly glad of the privilege of introducing the next speaker, Dr. Dearing of Japan. "A wireless came when I was 600 miles away from Yokohama, 'Welcome to the Far East.' It was like 'Supper's ready, come in and have tea,' to the man far from home. Dr. Dearing's better nine-tenths is with him, too. I question whether there is a home anywhere in Asia through which have passed more men of note, and more missionaries, than theirs. Dr. Dearing has been editor of *The Christian Movement in Japan*, and Count Okuma, Japan's premier, had a two hours' interview with him just before he sailed, showing how he is regarded by the statesmen of Japan."

Dr. Dearing can have no doubt of the welcome of his audience. When the applause is over, he says that "this is no other than a company of people who have been back of us all these years." The work of which he is to speak is not wholly missionary. The by-product of our American life is involved. Then he tells of his wonder at the intimate knowledge of American life and affairs possessed by Viscount Kaneko, the former private secretary of Prince Ito, and his question, "How did you come to know so much?" "Years ago when I was a student at Harvard," was the reply, "*I boarded in the home of a Baptist widow.* She urged me to go to church; and finally I attended church, principally the Baptist church to which she urged me to go, and so I came to study the principles and practices of the churches." That is one link in a remarkable chain of causes. When Prince Ito came, some years later, to write the constitution of Japan, he introduced an article on religious liberty. And how came that about? Viscount Kaneko was then his private secretary, and it is no unnatural surmise that he supplied the premier with the paragraph on religious liberty which he had gotten from the Baptists. And so that Baptist widow should doubtless have the honor and credit of putting full religious liberty into the constitution of Japan. (Great and prolonged applause.) Perhaps the greatest preacher in Japan, Mr. Uemura of Tokyo, a Presbyterian, said, "I owe a

great deal to Baptists; the book that has had the greatest power in my life is *Wayland's Moral Science*." And one book stands out today as most influencing the thoughtful life of Japan—*Manhood of the Master*, by our own Dr. Fosdick. The first Baptist graduate of Tokyo University translated it, and it sells as rapidly as it can be printed; (over 3,000 copies sold before he sailed.) His little book on Prayer is also widely called for.

Another by-product. "A year ago the President of this Convention (applause), coming to Japan as representative of the Christian community of the United States, sent a thrill, stirred the nation, put away all criticism, all foolish fear, all unfriendly feeling, and from that day to this the Japanese press—yellow and all—has been silent and free from vituperation to a remarkable degree" (applause). That statesmanlike visit brought the statesmen of Japan to understand the spirit of the United States as nothing else has ever done." (Great applause.)

"Just before leaving, in my interview with him," continues the missionary, "the premier spoke of Japan as being China's nearest neighbor, and declared that Japan, China and the United States must stand together for the advancement and improvement of the East." (Applause.)

Then he speaks of the great evangelistic campaign, in the hands mostly of Japanese leaders. This is not a movement of the missionaries. It originated with a Congregational minister (native), pastor of a large church in Osaka. His idea of a three years' campaign to cover all Japan was eagerly taken up by the Japanese pastors and the missionaries. The speakers are nearly all men who can give only part of their time—professors, business men, missionaries. It has been a great newspaper campaign. A page in the daily paper would have the heading, "Why is Christianity the Best Religion for Japan?" and 200,000 copies would be given away, so that all the people might read. Christianity was talked about everywhere in Tokyo as a result. When he left Japan, over 3,000 services had been held, attended by over 560,000 people, and nearly 22,000 had expressed desire to become Christians and receive instruction. This is the type

of evangelism to be commended. The oldest missionary in Japan, Dr. Ballagh, said, with tears running down his cheeks, "I did not know it would come in my time." Japan is full of encouragement for Christianity. It has been said sometimes that the work of the missionary is not needed; but there is no such feeling today. They want more missionaries to come. Brethren, come over and help us. (Prolonged applause.)

Some of the enthusiasm vents itself in the great hymn, "Jesus shall reign where'er the sun does his successive journeys run," sung with great power.

DR. EUBANK'S TALK

"It is estimated that fifteen million readers in Japan were reached by the newspaper campaign," says Dr. Franklin, who proceeds to introduce Dr. Eubank of China, one of the most popular speakers in the missionary group, with accent and manner and matter quite his own. The lighter vein is appreciated, while the smiles are close to tears, and we are made to see staring needs before he gets through. "I wish all of you knew as much about China as we who live there do, that you might love the Chinese as we do." The evangelization of China is a great task: (1) Because of the population represented, 400,000,000; it's no picnic. (2) Its civilization, that for over 4,000 years has made it difficult to break away. It's no easy thing for a Chinese to become a Christian. "Why can't you take China? Because it's China. As much difference as between a butter-cake and a stone." (3) Because of the man. "My brother John is a man, and that's why he wins out wherever he goes, and seven millions of him have gone everywhere. He's open to the gospel of the Son of God." What is the plan? Will we do it by sending foreigners to China? No, that is only the beginning. When the sons and daughters of China are trained they will do it. What's our plan? To lead the Chinese, to train the Chinese. That means "go" with the gospel. Teach them to read the gospel. You cannot have a strong Christianity unless the people can read the Word of God (applause). That means more Christian education for the masses. We want

preachers, teachers, editors, lawyers, doctors—strong leaders. The Presbyterians began forty years ago to train leaders and now they have them. I covet them, don't you? Well, that isn't the way to get them. We must train them (applause). If you want a crop, you'll plant some, won't you? If you want Jersey milk you must get some Jersey cows. "I'm like the rest of you. I had to be kicked before I thought we needed a big college in China; but we got it, and when I saw that class go out I saw that I was wrong. That Shanghai College has graduated 22 men and 20 of them graduate as Christian men, fitting themselves for the higher leadership of the kingdom."

Can the Chinese lead? Go with me to a city of 500,000 people, with one man that is doing business for the Lord—a Christian man, at the head of the public schools in that city. He has established a church, into which no foreign money has ever gone (applause). That is leadership. Go to Tien-t sien, and I'll show you a little woman with more zip to a minute than I have in a week. She's the head of the whole business (laughter and applause). There's a new attitude toward Christianity in China. Confucianists are now studying Christianity and recognizing its power. Its influence upon students is greater than ever before. We look to you for prayers, sympathy and help. It is an irresistible address, in quality and effect wholly unreportable.

Now we hear from three native products of missions, and while the audience loses much of what they say, owing to the use of too little voice and unfamiliar inflection, the very sight of the men is impressive, and their evident sincerity and zeal hold the attention, though the clock overruns ten again, as it has acquired the undesirable habit of doing

SOMBITO, LOH AND KATO

Dr. Feliciano C. Sombito, of the Philippines, found Christ in our mission, as Dr. Franklin tells us; has worked his own way to a medical education, and would have been sent back to his country before this as a medical missionary if funds had been in hand to send him. He says he will tell something of his conversion in the hope

that some one may be led to send him. (It is a joy to announce that within twenty-four hours three men gave a sum sufficient to send him out, equip him and pay his salary for a year; while he promises that in less than five years he will be self-sustaining.) Dr. Sombito is an excellent representative of his people, and if there are enough of them with his spirit and ability they will be fit for self-government when they have been trained for it. He draws great applause when he says eloquently, "We rejoice that your flag is our flag, your freedom our freedom, your ideals our ideals — and that flag will float in the memory and hearts of our people forever. It is God's leading that put you in the Philippines. In a few years you have accomplished wonders. My people are gaining a new sense of life and liberty. I am a very strong believer myself in a self-supporting, self-governing, self-propagating church." (Applause.)

The Chinese representative is Z. Ying Loh, a junior in the University of Chicago, who makes those near him aware that he is master of an excellent English style, though his pronunciation and rapid utterance prove a stumbling block to the listeners. His address on "The Influence of Christianity upon China" is most significant, and we hope to give our readers some of it in a later issue. He is greeted warmly.

The last speaker is Dr. Katsuji Kato, a doctor of philosophy of the University of Chicago and a secretary of the International Y.M.C.A. He tells how Dr. Mott four years ago saw the importance of reaching the foreign students in America with the gospel. There are a thousand Japanese students in our colleges and universities, and they are to be leaders in Japan. It is a very sad thing to find Japanese who come here Christians losing their faith. "While talking about the great foreign work, do not overlook the Baptist foreign students in your institutions. Let our young men see Christianity in action rather than in textbooks or discussions about Christianity" (applause). It is proposed to offer Christian literature, issue a monthly, and organize the Japanese Christian students so that they may present a united front. He asks for help to make this work possible. (And here again it may be announced that

a Christian woman who heard this appeal and saw the quality of the speaker came forward with an offer of \$1,000 for work among the Japanese students in America. There are also 1,500 Chinese students in our schools, equally in need of evangelization. There is plainly plenty of extra money, if the way to draw it forth can be found.)

It is with strong feelings that the congregation rises and joins in that great hymn of the church, "In the cross of Christ I glory." Rev. M. C. Parish of Burma offers prayer and pronounces the benediction, and we go down as from a mountain top of vision, whence we have seen the glory as from afar.

SATURDAY, MAY 20

A CONVENTION SESSION

This morning's business must be chronicled with brevity. The following Five Year Program Committee is appointed, to serve until the five years expire:

Shailer Mathews, A. E. Bestor, Ill.; Rev. H. S. Johnson, Mass.; D. G. Garabrant, F. W. Ayer, N. J.; Pres. C. A. Barbour, Sec'y L. C. Barnes, N. Y.; Henry Bond, Ver.; E. S. Butler, Mrs. G. W. Coleman, Mass.; Rev. W. A. Davison, Ver.; Pres. M. G. Evans, Pa.; Rev. C. M. Gallup, R. I.; Rev. E. W. Hunt, Mass.; Sec'y G. C. Lamson, Pa.; Rev. P. H. J. Lerrigo, Mass.; Rev. E. I. Lord, N. Y.; Mrs. H. M. Montgomery, N. Y.; Sec'y H. L. Morehouse, N. Y.; Sec'y F. W. Padelford, Mass.; Sec'y A. J. Rowland, Pa.; Rev. C. H. Sears, N. Y.; Sec'y E. T. Tomlinson, N. Y.; Rev. T. J. Villers, Mich.; Mrs. K. S. Westfall, Ill.; R. W. Ramsey, Kan.; G. C. Carpenter, Iowa; Rev. F. B. Palmer, Colo.; Rev. H. R. Best, S. D.; Rev. F. B. Batchelor, Mich.; Rev. C. H. Jones, Wash.; Rev. W. S. Abernethy, Mo.; Sec'y J. Y. Aitchison, Mass.; Rev. J. L. Dearing, Japan; T. S. Tompkins, Cal.

This ensures the continued service as chairman of Dr. Mathews, the inspiring leader from the beginning of this movement.

Denominational Day is set for the last Sunday in April. Dr. C. D. Case reports a plan acceptable to all interests in the Young People's Council, which has been holding sessions in connection with the Convention, with 21 delegates from 25 states present. Greetings are received from the Southern Baptist Convention, "1,900 strong," in session at Asheville, N.C., and a message is sent in reply. Fraternal

greetings come also from the Presbyterian General Assembly at Atlantic City.

A GROWING FUND

Secretary Tomlinson's statement that the invested funds of the Ministers and Missionaries Benefit Fund now total \$779,455 is greeted with great applause. The next step will be the establishment of a pension fund of not less than \$1,200,000. Dr. A. A. Shaw of Brooklyn suggests that every Baptist give a dollar as a Christmas offering over and above the apportionment. A. M. Harris, layman of New York, puts frankly and strongly the obligation properly to support the ministry—an address with snap in it. Amid great applause Mr. Ambrose Swasey of Cleveland is called to the platform, and the president refers to his gift of \$200,000 to the Benefit Board in memory of his wife as one of the most beautiful acts of which he had ever heard. Mr. Swasey modestly says: "I have done it for the church and for the dear men who have served the church." This is another of the unexpected and touching incidents that mark this Convention as exceptional. The presence on the platform of Dr. Morehouse, who is the originator and chief promoter of this movement for the ministry, is also recognized with great applause. Nothing better than this has he done, though many and large things he has initiated and accomplished.

Dr. W. E. Chalmers presents the fifth annual report of the permanent committee on religious education, showing that sub-committees are at work investigating local church problems, that bulletins are issuing on practical topics, and various helpful plans are under way.

See now the difference in atmosphere. Last year at Los Angeles, when the program got half an hour ahead of time, the president suggested a season of prayer. The response was negligible, and after one or two counter-suggestions as to hearing some committees ahead of program time, it was moved that a recess be taken. This year there is some time left before the hour for the Historical Society meeting, and it is spent in a devotional service that is full of the true spirit of devotion, with earnest prayers for our faithful veterans in the ministry and for the new recruits. The

spiritual and missionary enthusiasm that so many longed for has come back and is giving joy and satisfaction.

WOMAN'S FOREIGN MISSION SOCIETY

SATURDAY AFTERNOON

Another field session, and this time especially a district field day. In spite of the fact that it is Saturday afternoon and that four days of three long sessions each have preceded, the strength and attractiveness of the Woman's Foreign program is shown by the large gathering, which is no less appreciative than at former sessions. If there is a preponderance of women, the men are well represented nevertheless, and not the least interested to note how skilfully the women can project and carry out a program that would phase an ordinary mortal and seem impracticable to most presiding officers of the masculine persuasion. One scribe admires the temerity, dexterity and celerity with which it is done, while quite in despair as to describing it in a way to make it real.

HONORING MRS. SAFFORD

There is a touch of sentiment at the beginning. A number of hymns are sung while the people are coming in. Then "O Sion, haste, thy mission high fulfilling," that beautiful hymn, is sung, and Madam President Montgomery takes the chair, and says: "It is a great thing to have given twenty-five years of service to the missionary cause. The woman who will lead us in our devotions is loved wherever there is a Baptist missionary, and by all who know her in our own land. It is with very great pleasure that I introduce Mrs. Henry G. Safford" (applause).

The 103rd Psalm is repeated impressively and prayer is offered by the veteran Foreign Secretary. We shall now have, says the president, a brief story of the work of the year. You will rejoice with us that we come up to the Convention with a clean slate. Each district has made its record complete. When the year closed there was a cloud no larger than a man's hand over some of the districts, but they soon dispersed it, and we will now hear from them.

ORIGINAL AND BRIGHT REPORTS

As each district is called, the executive officers present come forward and make report, naming the states comprised, and often including the slogan, flower, color, etc. As the slogans are given, Mrs. Montgomery asks the audience to repeat them after her, and this enlivens the session.

South Pacific District: Arizona the high, Nevada the dry, California beside the sea (applause). We elected to be born twins. First word of our slogan is *Study*—to show thyself approved . . . that the lowliest woman in the hamlet shall be an informed woman. Gifts will follow when woman has mental and spiritual vision. Subscriptions to *MISSIONS* have been greatly increased. *Color*, orange—"pure, warm and changeless be, a living fire." Second word is *Prayer*. He who saves his time from prayer shall lose it; he who spends his time in communion with God shall save it. Third word is *Do*. Sunday schools have been doing things. Many more of the young have been taught the real mission of the church. Many of the women, long slumbering, have awakened. Financially our budgets—home and foreign—have been more than met. Our plan is practicable and workable. By praying together and working together we have been brought together. (Much applause.)

Columbia River District: Idaho, Montana, Oregon and Washington; a great territory, with 15,500 women and girls. We have done our work, raised our budget and a little more, and next year are going to do a little better. Slogan:

"May every Christian woman work and pray and give

Till every heathen woman shall know of Christ, and live."

Mrs. Montgomery has this fine couplet repeated twice.

Rocky Mountain District: Colorado, Utah and Wyoming. We have a band of women very strong in the work of missions—a praying band who believe in prayer and who pray and practice. We are both foreign and home; have 30 Guilds. Slogan: Our eyes to the hills, our trust in God, our faith is the victory. This past year we have been interested in 13 stations. Knowledge suffused with love is power.

This coming year we expect to have work in 30 stations (applause).

Northwestern: North and South Dakota, Minnesota and Wisconsin, hosts of the Convention. (There is a rising vote of recognition and appreciation.) The Baptist women can do what they will to do. Our slogan: Do it Now.

West Central: Kansas, Iowa and Nebraska. The initials spell KIN, and we are closely bound together. Slogan: Looking unto Jesus, the author and finisher of our faith, let us run with patience—run, not walk. Flower, white carnation. We aim to mother all the women and girls. We more than raised our budget by \$800, and voted to increase it by 15 per cent. We have supported 10 missionaries. (Mrs. F. W. Foster, of Omaha, foreign vice-president, one of the three who gave this report, was taken ill and died on the train as it was leaving Minneapolis on Monday evening.)

Central: Michigan, Illinois and Missouri. We have raised our budget. Are responsible for 17 missionaries.

East Central: West Virginia, Indiana, Ohio. Slogan: Our Father's business, ours; Educate, Correlate, Develop. Flower, ivy. Budget \$27,000, exceeded by \$700; have accepted a budget of \$30,000 (applause). Have added four others to our 13 original missions.

New England: Massachusetts, Vermont, Connecticut, Rhode Island, New Hampshire—six states. Have 960 churches and 800 women's circles; 130 W. W. G. chapters; 59,600 women sent over \$53,000, and our motto the coming year is, Let us attempt the impossible this year in missionary work, since we know that with Him all things are possible. Are supporting 19 missionaries and helping in work of 22; also helping 27 missions of the general society. Sent out five new missionaries, three from New England, which has had an unusual privilege in that we are allowed to send one of our own vice-presidents, Miss Helen Munroe (applause).

New York: Only district composed of one state. Slogan: Together—together. New York raises one fifth of the entire budget. Have kept before the women the Five Year Program; result is increase all along the line. Represented

by 38 women, actually in the trenches, many of them all alone and many breaking down. We are sending out one to China this year. Have a large share in dispensaries, hospitals, Bible women, etc. "The prospects are as bright as the promises of God."

Atlantic: Pennsylvania, New Jersey, District of Columbia "and dear little Delaware." Budget \$42,000; raised over \$43,000. Our naval forces will be represented by Admiral Silver, our land forces by Major General Jones. Major General reports: We have stormed the Financial Fort of Fear. Have circle detachments, association regiments and state divisions. A very few have not believed in our army, but have now moved away (laughter and applause). We are not belligerents, we are just women preparing for peace. Our wages are weariness, criticism, gratitude and joy unspeakable. Admiral reports: My fleet is in charge of 30 officers, and has many native officers and training stations, and hospitals and Red Cross work for sin-sick souls. Our confidence is in the fact that our fleet is thoroughly equipped with wireless. A. D.—Atlantic District: Big broad, blue, with a world-wide view—Atlantic! (Great applause.)

This is a remarkable report, and we have asked the Major-General to write it out for us in full, as the military and naval figures are carried out so cleverly. The women who have made these reports are: Mrs. B. C. Davies, Mrs. T. S. Tompkins and Mrs. J. W. Brough, South Pacific District; Mrs. F. W. Hart and Mrs. J. E. Reynolds, Rocky Mountain; Mrs. G. E. Young, Mrs. Minnie Moody and Mrs. D. D. MacLaurin, Northwestern; Miss Ethel Camp, who sails in the fall, is presented. Mrs. Edward Johnson, West Central; Mrs. Elizabeth Church and Mrs. D. W. Beggs, Central; Mrs. Walter C. Mason, Mrs. R. B. Montgomery and Mrs. W. F. Gurley, New York; Miss Ada Brigham, Miss Grace T. Colburn, Mrs. F. E. Crawford, New England; Mrs. Howard Wayne Smith, Mrs. E. O. Silver, and Mrs. H. N. Jones, Atlantic.

The *Standard* reporter well says that if one had said in advance that ten districts could make report in an hour, and tell as much as the representatives told of the

work, slogans and colors, it would have been declared impossible. The women are certainly clever and original in program-making, and whatever else it may do, the district plan is developing initiative and power.

FROM THE "FOREIGN AMBASSADORS"

Mrs. Andrew MacLeish, who heads the home administration, now takes charge of the introduction of "our foreign ambassadors," as she aptly terms them. They are heard with deep interest, and keep quite remarkably within time limits. Here is variety of personality and work with unity of spirit and purpose. Dr. Bacon of Kityang has two million people in her field; that tells a story. Anna Martin of East China is one where there should be many to work with her. Mrs. St. John brings greetings from Burma, and asks speedy help to win that land for Christ. Mrs. Stedman is very happy in the kindergarten work in Morioka, Japan. The ladies are glad to learn home cooking, and their husbands are glad to have them! (appreciative laughter); and with the cooking lesson we give the Bible lesson. In this way we are able to enter many homes. Mrs. Dearing is introduced as the wife of the international diplomat who addressed us last night. She says simply: "It is with joy unspeakable that I belong to my missionary, our boys, Japan and you." A model speech. Some of the bright addresses that follow cannot be given here, for this report must have some limits, but they are in the editor's notebook and may find their way out. See what a list of messengers, merely giving the names: Eva Price of Shwegyin, China; Anna Long, "one of the backbones of the station at Nowgong"; Mrs. Upcraft of China; Mrs. W. J. Longley of India, Mrs. Salquist of West China, Mrs. Nichols of Bassein, and Miss Margaret Suman, who has a school of 70 boys and girls and nobody to do the work but themselves. She gives a fine finish to the messages, which have been so varied that the interest is still keen. For the closing address is to be by Mrs. Montgomery on "The Year of Jubilee."

LOOKING FORWARD

Personality tells in this woman president. She throws her soul into her speech, and

intensity in her begets interest in others. This quality is irresistible. It is a wonderful thing to work with God, she begins. There never was a lost seed of truth. Forty-five years ago a group of women met in Boston and another group met in Chicago, and today we are all together in this great meeting, and from the Atlantic to the Pacific this great Society is going on, one of God's instruments that belongs to us all and is at work for us all. Our denomination is entering on a Five Year Program of deeper consecration and larger giving. This is our five year preparation for the jubilee, when we will set all the bells of heaven ringing. You've just sung our jubilee song, won't you set it singing in all the big and little churches, the poor and the rich churches, the strong and the weak churches. Let's sing it and pray it and live it, and go forward to our task. (The jubilee hymn, "We've a Story to Tell to the Nations," was sung just before Mrs. Montgomery rose to speak.)

No one can resist such direct address, and we regret that we cannot give the whole of it. Here are suggestive sentences: The crisis of foreign missions is not in Japan or China but here in America, where we need to underwrite the great foreign enterprise. That first objective—a million converts—do we say or pray much about that? If we can have a million converts we can do all the rest. We women should belong to the two great armies—home and foreign. We need recruiting tremendously (we use military terms in a purely spiritual sense). Here is a state with 30,000 Baptist women and girls, and 6,000 of them giving a penny to missions! Other states that have not one woman enrolled out of ten or twenty. We don't mean that every woman shall give 15% more each year, but we must immensely broaden our base line. Every woman here should help recruit. The Woman's Home and Foreign Societies have just one objective—we want to enroll 350,000 women in five years. How many have we enrolled now? Nobody knows. We want 100,000 women who believe enough in the kingdom of Christ to enroll themselves in the home or foreign, or both. Will you help? Our slogan says, "Together, to-get-her." We must enroll

our girls. We have enrolled nearly 1,000 societies in the World Wide Guild. To this missionary work we must give our best, brightest, most representative girls. Christ demands our best. There is the Prayer League. "I wish we might mobilize an army of prayer to bring the kingdom in for our jubilee. Will you enroll for prayer?"

Five years from now we meet. We ask your cooperation now. It is not exaggerating or dreaming to say that we women, if we will, may help to vitalize the whole Five Year Program. It needs all for all. But God has given to us as women certain possibilities that we are not exercising, and the summons comes to our women's organizations to put behind all narrow and selfish things, and unitedly give themselves to the whole enterprise of the whole denomination (great applause). God does not ask Christians to do the possible; does not lay on us small tasks—He invites us to participate in the most daring enterprise that ever came before the vision of mankind. We dare not make the gospel a crutch to lean upon; dare not meet Him in that jubilee with anything less than the deepest allegiance of our hearts.

Then she leads in prayer, lifting all hearts with her, and closing with these words: "O Spirit of God, energize us, rouse us, inspire us, use us. Give us a new vision of Christ, and set the bells of joy ringing in our hearts; offered in the name of our adorable Saviour, Jesus Christ our Lord." We have been moving on a high plane, and there is a singular quiet as the great company separates.

A JOINT FOREIGN SESSION

The Foreign Societies have prepared a great session together for this last evening of the week. Outgoing Missionaries' Night is always popular, and there is another record attendance, with the inspiring musical preliminary half hour to which we are now accustomed. Dr. Hunt presides, as he explains, only because the other president, Mrs. Montgomery, is one of the speakers. When we rise and sing, "All hail the power of Jesus' name," one is conscious of a peculiar atmosphere and responsiveness. "This is a real religious

meeting," whispers a neighbor. That is it. In a wonderful degree this is a real religious Convention from the first on.

CAN IT BE DONE?

The Scripture is read by Miss Nellie G. Prescott, the Associate Foreign Secretary of the Woman's Society. Rev. F. W. Steadman of Morioka, Japan, leads in prayer. Then we have an inspirational address of the finest quality by Dr. W. S. Abernethy of Kansas City, who himself illustrates the indefinable power of personality—that something which is in the spirit of man that communicates itself to others. He answers the question "Can it be done?" The practical dreamer dreams and then sets to work to make his dreams come true. "All power is given unto me . . . go ye therefore"; and under the thrill of that command and the impulse of that voice, the early disciples went forth. By and by they got tired—a habit big folks have. We are elegant starters but poor finishers. We added \$100,000 a year ago to our budget by a resolution—easy enough; the secretaries said, "Go slow," but we said, "We can do it"; then went back to our churches and said, let the other fellows do it, and they raised \$7,000 or \$10,000, but that wasn't \$100,000. We're enthusiastic when we toe the mark, but we don't show up at the finish. It was a world conquest that Jesus Christ set before his disciples. It is not an easy thing to be a Christian. Jesus is putting before us the hard things. The discouragers say, "You can't do it." You can, because the power of God is with you. They say the missionary enterprise is too big. So they say, "Make this country prohibition! You can't do it"—but we're doing it (great applause). The dawn of the day of fulfillment will come when pastors take this missionary enterprise seriously, and when the laymen learn what sacrificial giving is. This dream of our Lord is coming true. He is to have His world. It can be done; it will. He closes with a thrilling description of a marathon race, and some verses, not classical but effective, with the refrain, "He started to sing as he tackled the thing that couldn't be done, and he did it." We are left in exactly the right mood for what is to follow.

THE CHRIST CHALLENGE

Mrs. Montgomery speaks briefly on "The Challenge." Referring to the philosopher's declaration that he could move the world if he could find a fulcrum for his lever, she says that Jesus Christ asks our hearts and wills as that on which He may rest His lever and lift the world. Jesus Christ alone can save the world, but Jesus Christ cannot save the world alone. The challenge is to fill up the space, to give Him hands and feet, and eyes and heart, that shall love His message, speak His word, run His errands. To each soul comes the challenge. Are we able to meet it? Yea, Lord, we are—in His strength.

Turning then to the page of "Needs" on the program, she has the audience read these needs with her, a novel and most effective way of getting them emphasized. Not one of these calls for women workers is a "paper" call. Schools are closed, hospitals not used, stations crippled because there is no one to send. In the Northern Baptist Convention there are 1,300,000 people. Have we the candidates to meet the needs? Yes. Have we the money? Yes. Can we fill these places? No, because we have not faith. Some one has said, "If you knew that by praying and working three times as hard and giving three times as much, your Lord's kingdom would come in a year, would you do it?" And you answer, "Yes, yes, of course, if it would do that." Well, just that is our duty and our challenge. But one says, "Why, it would smash the budget, break the system" (laughter). Jesus said, the harvest is great, therefore *pray*—not organize—PRAY the Lord of the harvest. We cannot escape individual responsibility by losing ourselves in the crowd. What we would do in the face of God we must do when we stand before Him in the multitude. "Prove me," saith the Lord. Bring into the treasury money, self, all your treasure, and see what He will do. "Lord, we can do it if we will." Let us change that to "Lord, we can do it *and* we will" (applause).

OUTGOING MISSIONARIES OF THE WOMAN'S SOCIETY

Now we reach the deepest heart touch of the program—the presentation of the

new missionaries, the young men and women who have dedicated their lives to the service in foreign lands. A long line of them occupy chairs on the platform and now become the center of interest. The oldest conventionite never gets hardened to this scene, which means so much to the candidates and to parents and friends — so much also to the delegates as they see the "living witnesses" to the divine call to service. We delight to see them, to hear their voices, to silently give them godspeed. Applause greets each, expressing what cannot be spoken.

Miss Prescott introduces the young women under commission from the Woman's Society. Ethel A. Boggs goes to her mother and brothers in India, her real home. She is glad to go to the land and work she loves. Evelyn Camp of Minnesota gets special greeting as a contribution of the Northwestern District, our gracious hosts. She goes to Japan, where over 60,000,000 do not know Jesus Christ. "If you and I want real joy in life, the only way to get it is to tell some one of Jesus Christ." Selma M. Maxville of St. Louis goes to Burma as a trained nurse. "Having some knowledge of the needs in Burma and because Jesus Christ laid down His life for me, I count it all joy that I may try to reach their souls through their bodies and save their souls."

Hattie M. Price, of Ottawa, Kansas, daughter of President S. E. Price of Ottawa University, goes to Burma. "For a number of years I have planned and hoped, but can hardly realize that I am really going. When I come back on my furlough I shall not have to plead for money as so many have to do now, because then you will be doing your part." This point is so aptly and delicately made that it goes home like a shot to the bull's eye and will not easily be forgotten. There's missionary calibre there.

Mabel C. Rix of Kalamazoo, Michigan, goes to South India. "Because I believe my life will be more useful in the foreign field, I go with joy."

Flora Alice Thayer of Ottawa, Kansas, goes to Burma, making two from the First Church of Ottawa. "The great need makes the strong call. Last year I obtained a teacher's position over 38 other

applicants; there are no candidates for this field. To be a teacher anywhere is a privilege, but to be a teacher in a land to be transformed by Christianity is a rare privilege for which I thank God."

Helen W. Munroe of Cambridge, Massachusetts, who goes out at her own charges and has for years been one of the strong



HELEN MUNROE

workers in New England as a member of the board, is to be associated with "a girl's school, with a kindergarten on one end and a college on the other. That's my work. It's a need. If you men and women could have seen what I saw fourteen years ago when I visited some of our missions — seen the poor people turning their prayer wheels and throwing their spitball prayers — seen the desire for spiritual help and comfort — you wouldn't be sitting here; you'd want to go too. Did you ever hear your pastor, after a missionary visitor had made your hair begin to crinkle as he told of the needs over there, apply the soothing antidote, 'It may not be that all within the sound of my voice are called to foreign mission fields'? (Laughter and applause.) What about it? Are you sure that the Lord isn't calling you to go! If not, you'd better make sure. Fourteen years ago I wanted to go out, but the door was shut. Now I am free to go, and go with great joy. If you can't go, you can help support some one who can. How about you?" (Great applause, the directness of the appeal being as irresistible as it is unusual.)

"You're called now, pastors," says President Hunt, "and it's up to you to respond to it."

Eight have spoken, and there are eight

more appointees who are not present, two of them having sailed previous to the meeting—Harriet L. Marble and Emma S. Irving both going to the Philippines.

FOREIGN SOCIETY APPOINTEES

Associate Secretary George B. Huntington introduces the outgoing missionaries of the Foreign Society, after the singing of the hymn, "Jesus calls us . . . saying, Christian, follow Me." Of twenty-five appointees, eleven are present and presented.

Willard W. Bartlett of Bennington, Vt., goes to Rangoon Baptist College. "I have long desired to find a corner where I could make education Christian. There comes a call from Burma, where I will not be crowding anybody out. I'm not going simply to be an engineer, but to tell everybody about Jesus Christ."

Mrs. Bartlett: "All that we own, we owe." "I was to go out for the woman's board when I met Mr. Bartlett and surrendered to the home (laughter and applause); and I want to make the best home in Burma, not only for our sakes and for the Burmans' sakes, but for Christ's sake."

Rex Reeder, of Yonkers, New York, goes to China under special limited appointment. He calls attention to the chance to interest the foreign young men who are now in our schools and regrets going away when there is this great opportunity here. These men are to be leaders among 400,000,000 people. Are we reaching them? If we will open our Christian homes to them we have an unexampled avenue of influence and ministry. This is a fine suggestion.

Ray H. Ewing, another special appointee to school work in China, says, "I haven't much to say because I haven't done anything yet, but when I come back I hope to have something to talk about." It seems that he heard Secretary Robbins speak to the college boys, had an interview with him, and the result: "Then I made up my mind; but I had indulged great plans and dreams, and the change has messed some of them up terribly." This naïve confession brought laughter and applause.

Everett S. Burket of Oregon, who has been in the missionary team of Newton

Seminary, says Mrs. Burket is at home, "taking care of a little missionary" (applause). "I want to establish a Christian home in China. Will you remember us in your prayers?"

"MOTHER'S NIGHT"

Now the unexpected happens and the emotional climax is reached. A manly six-footer is introduced as Dr. Jonas Ahlquist, who has had thorough training for medical missionary service. He shows the sturdy qualities of his Scandinavian ancestry. His glance goes out over the great throng to where a woman sits, and he says, with a ring in his voice that will not soon be forgotten by those who heard him: "With most of you it was Mother's Day in the churches last Sunday, but it is *mother's day with me tonight*, for there sits the mother who has sacrificed for me, who after our dear father's death encouraged me to go on and prepare myself for work in the foreign field. Not until I had heard the call to this work and spoke to her about it, did mother tell me that she had given me to the Lord before my birth. I go to spend and be spent for Jesus' and mother's sake." At this simple but exquisite expression of a strong son's love it would be a hard heart that could resist the contagious feeling, and these are not hard-hearted people nor ashamed of the tears that come unbidden; and when Secretary Franklin suggests that Mrs. Ahlquist rise, there is a whirlwind of applause and cries for her to go to the platform, so that all may see her. Beautiful then is the courtesy with which the son gives his arm to his beaming mother and escorts her to the front. This in turn suggests that all the parents of appointees who are present come to the platform, and soon amid the continued applause there is a group of them standing before us—Dr. and Mrs. Price, Mrs. Ahlquist, Mrs. Reeder, Mrs. Camp, and Mr. Swanson (whose daughter is to go as Mrs. Ahlquist). This is a moment to remember. The great audience rises, waves handkerchiefs, cheers and applauds. When the demonstration quiets, Dr. Price is asked to say a word for the parents. He says these young people usually speak for themselves. He believes it to be the duty of parents to

dedicate their children to the Lord's service as far as they can, and by home training and all possible advantages so to prepare them that they will be fitted for a call to any part of the service anywhere. This broad and noble attitude again awakens the applause.

Miss Judith Swanson, who is to become Mrs. Ahlquist, expresses her joy at having share in such a work, and gradually the feelings become more normal, after such a scene as is rarely witnessed. Indeed, it is not easy to go on, but there are a number of appointees yet to be heard, and the roll-call proceeds. Sigrid Johnson of Ann Arbor goes as a trained nurse to the new Clough Memorial Hospital at Ongole. "I love Him, and there is no sacrifice too great for me. 'Lord, do not give me a task equal to my powers, but give me powers equal to my task.'" Robert S. and Mrs. Wallis of Bridgeton, N. J., are the one family going to the Telugu field. His parents, he says, dedicated him to the service of God, but did not tell him until he spoke to them of his call. Mrs. Wallis from early age felt a call to India. James H. Telford of Nyack, N. Y., goes to Burma. He acknowledges a great debt to America, and to Colgate, where he was educated, but "my greatest debt is to the Lord Jesus." Then he tries to reveal a secret: "I hope with Miss Rogers—we hope—to go this fall to Burma" (laughter and applause). This method of announcing his intentions and fiancée is thoroughly appreciated. Miss Rogers says she is sure she has received a part in the great commission.

Rev. Stanley E. and Mrs. Baldwin leave a happy pastorate at Whitesboro, New York, to work among the Eurasians in Burma. "In our minds there is no distinction between service at home and abroad, but where there is the greatest need, for that we must be ready." Mrs. Baldwin says, "In the face of all these things, whatsoever He saith unto you, do it."

The program has one more number, and an attractive one, an address on "Our Kingdom Task" by Foreign Secretary Robbins. Instead of speaking, realizing that the hour is very late and that we have passed through a scene of great emotional strain, the tactful secretary steps forward

and says: "Under the sacred impressions of this hour I could not obtrude an address. I remember too well fourteen years ago when I stood as a candidate as these stand tonight, and how powerfully I was affected then by the dedicatory prayer that was offered for us. I am going to ask my beloved pastor, Dr. Hunt, to lead in a consecration prayer, while these candidates stand. Thus shall we hallow in memory this sacred hour."

The candidates rise, and Dr. Hunt dedicates these young lives to the service to which God has called them. The audience is hushed. It is a moment of solemnity, in which the presence of the Master of missions, the Saviour of the world, the Friend and Elder Brother, is felt. Then the benediction is given by Rev. Joseph Paul of Assam, and we go out, quietly, thoughtfully. It was good to be here, and assuredly we shall be better for it in days to come. The story of that strong man Ahlquist and Mother's Night will go with us to our churches.

By the way, why not send that mother out with her son? She would double and treble his missionary power.

SUNDAY, MAY 21

THE CONVENTION SERMON

We have had beautiful weather until today, cool and bright. Rainfall began Saturday night late and continues nearly all Sunday, the downfall during the morning service and before evening service being exceedingly heavy. The Minneapolis pulpits were largely occupied by Baptist preachers, who had audiences that were fairly large under the conditions. At the Auditorium, where the Convention sermon is delivered by Dr. Cornelius Woelfkin, of New York, the congregation fills the floor and first balcony. It is an impressive service, Dr. Morehouse offering the prayer before the sermon. The Fifth Avenue pastor brings a message of great spiritual power. Like so many other things in this Convention, it is out of the ordinary. "How refreshing to have an unconventional convention sermon," remarks one habitual convention-goer, amid general assent. This is the fundamental gospel, living truth brought home to us all. The preacher deserves gratitude for leaving all

secondary issues, all denominational matters, all the things that commonly make up such sermons of occasion, and dealing with the basal principles of the Christian life. "For the law of the spirit of life in Christ Jesus makes me free," and "My grace is sufficient for thee"—those verses formed the text. With apt illustrations the operations of the antagonistic laws of sin and grace are brought out, and epigrams nail the points in memory. "It will never do for us to have a reputation for selfishness, however selfish we may be. . . . Self-pleasing is the law of sin; salvation must be our rescue from that tyranny. . . . Salvation is the dynamic of divine grace that looses us from our sins, and there is no other dynamic that can do it. . . . Grace alone is a sufficient counter-dynamic to the law of sin and death. . . . Our incompleteness makes God's completeness in us possible. . . . Grace is not a kindly disposition or a compromise, but the universal and victorious eternal ability of God."

What the Convention thinks of the sermon is shown by the vote next day to print it in the *Annual* and also in a 10,000 edition for wide circulation.

YOUNG PEOPLE'S SESSION

The rain slackens in the afternoon, and there is a big audience, with large delegations from the Twin Cities and suburban places. Dr. C. D. Case of Buffalo, chairman of the Commission, explains the formation of the Young People's Council, created by the delegates from 25 states, during Convention week. Through this Council it is hoped that all the young people's interests may be correlated.

Secretary Chalmers tells about the young people's standard and gives the banner to Iowa, which also won the Sunday school record. Iowa delegates manifest enthusiasm. There are three strong addresses. Dr. J. Y. Aitchison, the new Home Secretary of the Foreign Mission Society, whose home will now change from Chicago to Boston, speaks on "The Young People and Missions," showing the superiority of Christianity over other religions, hence the imperative reason for the missionary message and spirit. President Clarence A. Barbour of Rochester Seminary, speaking

on "The Young People and Education," declares that the problem of the churches is one of leadership, but leadership not of the few but developed in the rank and file through education. The Christian life is a field to be developed, not a treasure to be selfishly sought and possessed. The closing address is on "The Young People and Evangelism," by Dr. F. E. Taylor of Indiana, who says the greatest discovery of the day is that of the young people and their relation to the kingdom of God. Our young people must realize that every Christian must be a disciple-maker, must extend the evangelistic invitation in season and out, learning that such service is the most joyous one can engage in. He closes with a most impressive consecration service, making this a truly evangelistic session, in line with the general theme of the whole program.

THE TRIUMPHANT GOSPEL

It is a pity that the heavy rain somewhat depletes this audience, for two of the great addresses of the week are delivered. The Twin Cities Swedish Chorus pleases the audience by its excellent selections, as it did the afternoon gathering. There is a peculiar choral quality that seems to belong to certain nationalities.

Secretary F. W. Padelford of the Education Board speaks on "The Gospel Triumphant through Education," and he piles up a tremendous and convincing argument, showing a mastery of history, facts and English. Force and persuasion are gifts of his possession. Christianity differs from all other religions in that it is a teaching religion. Christ is the Master Teacher. Teaching is a part of the first great commission. Christianity came into a world of learning and the early Christians therefore had to found schools. Neglect education and fanaticism develops. Mexico needs not the American soldier but the American teacher. Every great movement in history has sprung out of a university. The modern missionary movement began in an American college. More than 30,000 American students have become missionaries, and 7,000 of them are now serving in foreign fields. What Baptists need today is an evangelist like John R. Mott to work among our colleges,

The Christian school, at home and abroad, is the strongest evangelizing force in the world. The colleges provide not only a trained ministry but a trained constituency. So he drives home his telling statements until Christian education seems a primary duty of Baptists if they are to have any hope of leadership, not to say influential existence and permanence.

"The Triumphant Gospel through Foreign Missions" is Secretary Franklin's topic. It is too bad to have such an address follow such a preceding address on such a night. Minds have their limits of receptivity. There is close attention however as the popular secretary describes what he has seen on his recent visits to the Orient, indicating the changes wrought by foreign missions, and the course we ought to pursue in advancing our work. In him we surely have a leader with vision and power. This address ought to be printed in full, hence we shall merely give pointers now to whet the appetite. For example: Wherever I went in China or Japan I found a deepened interest in Christianity. . . . There are notable triumphs of the gospel in these lands. . . . Through foreign mission work Japanese in America are reached. . . . When Christianity is applied to our relations with the Japanese we shall have no problem with them nor they with us, either in California or in the Orient (applause). No one can doubt that Christianity has become a permanent leavening influence in Japan. . . . It is no small honor that the President of this Convention, who is also President of the Federal Council of Churches of Christ in America, should have been chosen by the latter organization to convey in person a message of good will from seventeen million members of evangelical churches in America to the Japanese people (applause). His visit counted mightily toward a better understanding. Christianity is judged in Japan by the character of the men it produces. Japanese Christians asked as to Dr. Mathews' denomination. It gave our denomination increased prestige when it was understood that a Baptist had been chosen President of the Federal Council and sent on this high mission. So it comes to pass that, according to the divine plan, we do most for our own when our

effort is most clearly for others (applause).

There have been notable triumphs in China (striking ones are recounted, as in Hangchow, when on three occasions within a few months 120 Christian workers placed especially prepared tracts in every house in the city in the course of a single day). But there are vast sections untouched. . . . *Let no one hint that increased emphasis on educational work means a lessened emphasis on evangelism.* (Then he gives figures showing that the Christian schools are the centers of conversion and evangelism.) . . . Certain conditions are essential to any further great triumph abroad: (1.) The spiritual element must be magnified. (2.) The gospel must be presented abroad by the noblest products of our Christianity; the question is, not who is *willing* but who is *fitted* to go; the gospel must first triumph in us who offer it to others. (3.) The gospel must be untrammelled; as Baptists we have a contribution to make, a holy mission, to stand for the right of all races and of every individual in each race to think and act for himself in religion without pressure or legislation from any source—priest, bishop, board, church official, convention, pope or denomination. Christ must be freed if the truth is to triumph (applause). An eloquent and inspiring plea for soul liberty, such as the fathers boldly made in face of persecution.

"Another great address," and "Another great day"—these are common expressions.

MONDAY, MAY 22

CONVENTION BUSINESS

A bright day after the rainy Sunday. Never have we had so cool and comfortable a Convention week. The delegates are evidently tired this morning, and the first business is transacted with a small number present. We begin, however, with a fervent prayer service. The report of the delegates to the Federal Council is approved, with special endorsement of the movement for war relief. President Mathews warmly commends this appeal to the churches. The Social Service Commission reports, and the John C. Sayre prize of \$100 in gold for the best

essay on temperance is awarded to Elmer Webb, a student at Denison and son of Dr. George T. Webb of the Publication Society, whose face beams as a proud father's should at this honor won by his son. Dr. Roselle of Philadelphia hands the gold to Mr. Swasey, a trustee of Denison, who agrees to deliver it to Mr. Webb, while President Mathews attributes his failure to put the motion to adopt the report to confusion at the sight of so much money.

DR. HAGGARD HONORED

Dr. Gray of the *Standard* moves the following minute, and by a unanimous rising vote it is adopted and ordered spread on the records:

The Northern Baptist Convention desires to place on record its appreciation of the long, devoted and conspicuously able service of Dr. Fred P. Haggard as a missionary and for many years as a home secretary of the American Baptist Foreign Mission Society. During this time his contributions to the science of missions and to the constructive policies of missionary boards have become invaluable, and his eminence in this field has been recognized by missionary experts of all denominations. To him the Northern Baptist Convention is also indebted for wise leadership in helping to bring about the correlation and unification of our missionary agencies during the formative period of the Convention. We rejoice as a denomination in the great work for humanity to which Doctor Haggard has been called, and we are confident that through the International Young Men's Christian Association in the prison camps of Russia he will take an important part in the delicate and difficult but splendidly Christian task of reconstruction in war-swept Europe. We send to him our affectionate greetings and the assurance of our continued regard for him and our profound interest in any work in which he may be associated.

While the delegates are still standing, at the suggestion of the President the Convention is led in prayer by Dr. Crandall and W. G. Brimson for Dr. Haggard in his new work in Russia.

CLEVELAND IN 1917

The committee on place of the next Convention reports in favor of Cleveland, acknowledging invitations from Atlantic City and other places. The report is adopted with great applause, although the delegates are warned that this may mean going farther East in 1918. "The committee on nominations, one of the most important committees, is now to report," says the President. "Would it not be delightful to unite in prayer that those whom we are to elect may be guided divinely in the performance of their great tasks." Brief prayers follow, and the consciousness of doing the Lord's business is upon us.

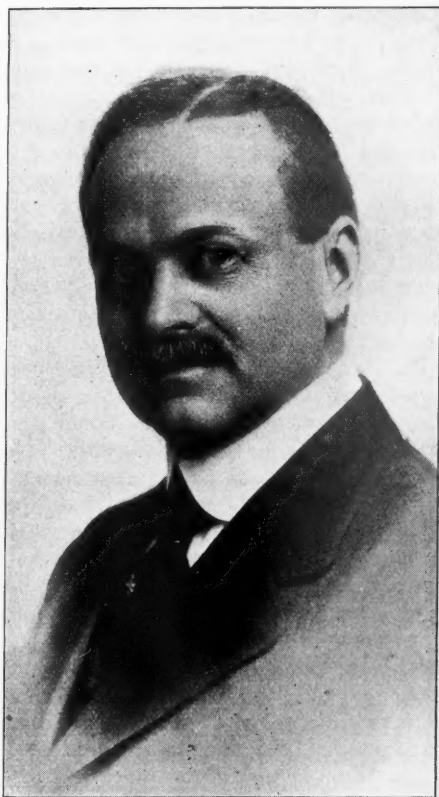
ELECTION OF OFFICERS

Thus we are made ready for the election of officers, which is usually awaited with interest. We have again to go through the formality of societies organizing and voting. There is one enlivening incident. A delegate thinks there have been too many "school men" elected as presidents, and wishes to tie up the next nominating committee to the selection of a layman or pastor. He declares that the ex-presidents have all been "school men" but one, and is confused by the secretary's statement of fact that three of six have been "school men" and the other three — one of them a justice of the supreme court — Charles Evans Hughes — that is as far as he gets for some time, for there is an outburst of cheers for Hughes, our next President, as some one in the balcony cries out; while there is no doubt at all who the Chicago nominee would be if the Minneapolis Baptist Convention had its will. Then Secretary Bitting is allowed to complete his statement: the second a business man, and the third a lawyer. This settles the motion, which is voted down with a will; while all have enjoyed the Hughes incident.

WELCOME TO DR. AITCHISON

There is another pleasant interlude when the nomination of Dr. Aitchison is read as Home Secretary of the Foreign Society. He receives hearty applause, and Dr. Brand, State Superintendent of Illinois and for ten years a close fellow-worker, is sure he voices the unanimous sentiment of every rural church in Illinois and of all who know Aitchison when he declares that the Board has made no mistake in its choice. Superintendent Wilcox of Iowa seconds the expression, remembering that Aitchison is an Iowa boy (nothing that was ever related to Iowa misses Wilcox). When the election is announced, President Hunt calls Dr. Aitchison to the platform and presents him, while the delegates vent their genuine enthusiasm. Then the new Secretary does a most graceful and courteous thing. He begs that as his first act in his new office he may be instructed to send a cablegram to his predecessor, Dr. Haggard, assuring him of their sympathy and prayers for success in his work of comfort and relief. As illustrative of

the man, this is a happy introduction. Dr. Franklin speaks the unqualified approval of the nomination by the Foreign Department, and Dr. Barnes, Field Secretary of the Home Mission Society, caps the climax by asserting that the Home Mission Society first discovered Aitchison for secretarial service, and now with great regret but characteristic generosity sur-



J. Y. AITCHISON, D.D.

HOME SECRETARY, A.B.F.M.S.

renders him to this great work. A secretary could not wish for a warmer welcome, and it must cheer him as he enters upon a heavy responsibility.

AN AFTERNOON OUTING

It is after twelve when the session adjourns, and at one o'clock automobiles are to be at the front of the Auditorium to give all delegates and visitors an afternoon ride out to beautiful Lake Harriet and through the delightful residential

sections of Minneapolis and St. Paul, going as far as the famous Indian Mounds on the Mississippi, and taking in the University of Minnesota campus on the return. Many of the Baptist churches are passed *en route*, and at the doors are groups of the members to wave welcome. It is like the Minneapolis committee of arrangements to secure over 500 automobiles for this enjoyable outing. Nothing is done here on a small scale. And through all the stress of it, not once has that smile come off the face of Commander in Chief Pope—the only kind of a Pope Baptists have any use for.

WOMAN'S HOME MISSION SOCIETY

MONDAY EVENING

It has been discovered that by a readjustment the program can be gotten through on Tuesday evening instead of on Wednesday afternoon, and this is seen to be desirable for many reasons. So the Woman's Home Mission Society moves its session forward to this evening, and proves the skill and swiftness of its managers by making over the program. "I suppose it is the province of the women to be gracious, although it is not always convenient or comfortable," says President Lester; and however inconvenient in this instance, it is doubtful whether the Society could have had a more interesting session, while it has a much larger audience than would have been possible the next afternoon. The platform is filled with officers, board members and workers; the music is inspiring; and if the 900 men were here instead of at the Brotherhood banquet—which never again should be held simultaneously with a society session—the Auditorium would be crowded. Mrs. Lester presides for the last time over the Society of which she has so many years been the active and efficient head. Her address is finely conceived, and she gracefully introduces Mrs. Ford, the new president, who is welcomed with acclaim. As Mrs. Lester closes there is a pretty scene. Ushers come to the platform with a huge basket of roses and flowers galore, while the audience expresses its enthusiasm. For a fuller report of this meeting, turn to the *Tidings* pages. This is only an aside,

giving the editor opportunity to write his appreciation of the splendid service of a noble and devoted woman who has given unstintedly of her time and talents; also opportunity to greet the new president with hail and godspeed.

TUESDAY, MAY 23

WINDING UP THE BUSINESS

After the devotional service, led by Dr. A. H. C. Morse of Denver, the remaining business is pushed rapidly forward. The Commission on Foreign-speaking Peoples reports through Secretary Brooks, who has charge of this important work for the Home Mission Society. We shall give this report later, with its valuable information.

Dr. Crandall presents impressively the report of the Committee on Reports of Cooperating Societies, summarizing and commenting upon the work of the year. This report will be given in large part on another page. The chairman says: "This is the quintessence of the reports. Let us have prayer for these great societies; and I want to testify to the consistent Christian spirit with which these men and women have handled the interests of the denomination. They have an ambition to advance the kingdom of God. I know them; I have worked with them, and I wish that we might have prayers especially for those in charge of these great interests." Earnest petitions for the officers are offered. "Now let us have a minimum of criticism and a maximum of encouragement for these leaders for whom we have prayed." That leaves us in the right attitude for real progress.

The Publication Society is requested by vote to print this report. The Executive Committee recommends appropriating a sum not to exceed \$3,000 for the expenses of the Committee of Eleven. Hereafter the Convention budget is to be prorated according to the receipts of the cooperating societies and Convention boards through their regular agencies. This new arrangement does not affect the present year, the separate Education budget going into effect with the Convention year 1917-18.

Mention is made of the sudden death of Mrs. F. W. Foster, and prayer is offered for the bereaved family. Dr. Woody offers

the report of the State Conventions Committee.

It is voted that Denominational Day shall be celebrated hereafter on the last Sunday of April, so that it may not come too close to Education Day, which is fixed for the last Sunday in February.

And now President Mathews catches sight of the new president and calls him to the platform. "I have great pleasure to introduce to you my successor. I want to thank you from the bottom of my heart for the way you have shown me your affection. It has deepened my religious life. Our task is so great that we can think, talk and work together. Dr. Barbour, I welcome you and say godspeed in the great task. I can ask nothing better for you than that you may have the same experience I have had. God bless you and the denomination." These words are punctuated with applause, and the enthusiasm runs high throughout this episode.

Dr. Barbour says: "My dear brethren and sisters, I have no inaugural; I am not yet president. I feel the honor you have conferred upon me; I appreciate that; but you have also put upon me heavy burdens. I can only say that I'll do the very best I can. Every ounce in me shall be given this year to this denomination, which I deeply love and which I desire to serve. I come into an honored succession. If I can approach in any degree to the kindness and ability and suavity, and above all to the remarkably devotional spirit of the present President, I shall be glad indeed. I am going to lean hard upon the brethren in their forbearance and wisdom, and keep closely in touch with Him without whose blessing any service must fail. Will you remember me? I covet your prayers and sympathy throughout the year."

"Let us pray for our new President," says Dr. Mathews, and quick and fervent come the responses. "We thank Thee for Shailer Mathews, and for Clarence Barbour." "We thank Thee for the human leadership; bless the retiring President in all the activities of his life." "May Dr. Barbour lead us forward in the larger service to which we are summoned." This indicates the directness of the petitions, which are closed by Dr. Mathews:

"O God our Father, we commit to Thee this great brotherhood and sisterhood; and especially our brother who shall lead us this coming year. We pray for him wisdom as we pledge to him our support."

What a tremendous undergirding this prayer spirit gives, and why have we not discovered it before in this way? We are not likely to lose the lesson, however.

The resolutions are presented, but only part of them can be acted upon before the hour for the Home Mission Society's session arrives. (They will be found in substance on another page.) The Federal Council movement for war relief is endorsed, and the President calls upon Dr. Dobbins to offer prayer for the sufferers in the war-stricken lands. Great applause greets the clause calling upon Congress to pass national prohibition. The resolution on church and state is also warmly approved. The resolution on divorce causes some discussion, and "denounce" is modified to "disapprove," after which change the resolution passes by a large majority.

When the resolution of thanks to Minneapolis is up for action, the chairman says: "Our generosity overflows any shortcoming in our resolutions. All in favor will manifest it by rising; contrary-minded, by sitting." (Laughter and applause.) This may not be parliamentary, but it is pertinent and appreciated.

Dr. Crandall moves that loving greetings be sent to the Swedish Theological Seminary on its fiftieth anniversary. The chairman calls on Dr. Galpin to pray for the great Society that is now to hold its session, and the Convention adjourns until the close of the afternoon session.

AMERICAN BAPTIST HOME MISSION SOCIETY

We may regard this as Morehouse day, so frequent and warm is the manifestation of affection for the venerable Secretary, who occupies his place on the platform.

President Nickels takes the chair, and after prayer by Rev. Raymond Carman of St. Paul, who invokes special blessing "upon the great man who for so many years has been the guide and leader in this great work," the annual address is in order. Referring to the annual meeting

which he attended 29 years ago, when such leaders as Dr. A. J. Gordon, Ashmore, Wayland and Lorimer were present, the President reviews the growth of the Society's work since 1887, the year marked by the formation of the Baptist Education Society, which Dr. Morehouse originated, as he has so many other good things for the denomination. (Applause.) Emphasis is laid upon the work for the newcomers. "The Christianizing of America does not belong primarily to the societies, but is an obligation resting upon individual members. Shame on the Christians of America that it is possible for so many to come here and live here and not know of Jesus Christ." The necessity of building up the country churches is also impressed. Speaking then of our leaders, he says there is one among the list who for thirty-seven years has given his wise and able service to the Society and the denomination, and who has been spared to come and give us his guidance and benediction. At this there is a demonstration that causes Dr. Morehouse to rise in recognition, though he does not attempt to speak. He does not need to. The thirty-seven years speak for him, and indeed the years before that when he was a home mission pastor. It is good to refute the not infrequent remark that denominations are ungrateful, and good to give this fine recognition of faithful and devoted service.

THE FAR-FLUNG BATTLE LINE

We are to hear from the front, and Associate Secretary White introduces the speakers who come from the field. One of the most important groups of our workers, he says, is that which has to do with the states. McHarness went to the front, and he will speak for the front. In three years he established nine Sunday schools, which are all preaching stations, to which he goes out from the church in Elko. He represents the developing work of the Society.

Rev. Charles McHarness, district missionary in Nevada, says Nevada has been called one of the wickedest states in the country. This is not to be wondered at, because the people have come from all the states (laughter), and the worst of them at that. It is a mining state. The saloon

keepers are coming in from Idaho since that has gone prohibition, and the saloon element now dominates the political affairs. What is the difference between Massachusetts and Nevada? Someone says Massachusetts furnishes the boots and shoes and Nevada the shoots and booze (laughter). Nevada has the liquor evil and the divorce evil, which largely comes from some of you people going out to Nevada (laughter). Eastern people go to Reno, stay six months, the time required to become Reno-vated, and then go away (laughter and applause).

This is a live man and he makes live listeners. He tells a capital story of how he did his first milking in order to hold a man to his pledge to attend church if the preacher would milk. "I had never milked in my life, but I had to do it and did it, and he came to the church, the first time in seventeen years." He had three pupils in his Easter class who were from ten to twelve years old and had never heard of the resurrection of Jesus Christ, because they had not been where there was any religious teaching. These places are away from the railroads. They are only to be reached effectively by the automobile. He tells the story of the soldier and the persimmons, and says the auto is the only persimmon that will do it on such a wide field as his. (He suggests that he has got \$85 towards one, and there is an opportunity.) All that inland dry sea of Nevada needs is water, and all the people need is the water of life. See to it that men are sent out to these fields, that they may take the land for Jesus Christ—that is his closing plea and the finish of one of the best home mission speeches heard in many a day.

RURAL CHURCH WORK

The next is in entire contrast, but equally effective and also directly from the front. Rev. Clark H. Bancroft, says Secretary White, left a city for a rural church, ten miles from the nearest post office, at Riverside, Nebraska.

"I come with a special plea for the rural church, which must have a special place in the strategy of our denomination. If we are to reach the Five Year goals, these churches must take larger place in our

plans than hitherto. The cities have been drawing from the country, giving little in return. The children of this world are wiser than the children of light. I have sought to follow the success in a certain way of a business friend of mine who purchased run-down properties and improved them. I found a run-down church all right and no one wanted it. So I took hold of the improvement enterprise." This quiet-speaking man, trained and competent, holds your close attention to his story. This is the real thing, a record of achievement, not an address about the rural church and its needs.

"There are three great needs in the rural community, and because of them the people have sought chance to remove: (1) inadequate return; (2) poor schooling, and (3) loneliness. People in the open are social beings, like others. I have tried to meet these needs. I have used the government help, which is very great, given the church for farmer's institutes, sought to establish the rural high school on an equal footing with the town high school (applause); and especially have sought to assuage the loneliness. If a rural community has simply the common store and the barn dance, it will sink lower than the city slum. We have to supplement the one church room with the parsonage as a social center, and we are glad to do it. It is said the midweek service cannot be maintained, but we have been able to maintain a larger midweek meeting in proportion to our membership than I have ever known (applause). I have baptized young men and women who came through the choir and song service. My wife was a music teacher, and through her music has found a way into many a godless home (applause). We have proved the brightness and value of a musical ministry, and we have a deep interest in that service.

"It was predicted that the auto would be the end of the church, but we have not found it so. Often you can see in the churchyard a dozen autos and a dozen conveyances of an earlier date. The run-down church property was the first thing to be remedied. The farmers would give of their time more readily than of their money; so they have given work in concrete, carpentry and painting. Work-

ing together, we have come closer than in any other way. Antipathies have melted down as I have worked with them. Then, the farmer will take time to talk and he expects the minister to talk religion. I love this work. Somehow I feel a little nearer God when I am in the open; and contact with open minded people who do their own thinking has often been more to me than books." (Great applause.)

MINNESOTA'S GRATITUDE TO THE MOTHER SOCIETY — THE A. B. H. M. S.

A noble and inspiring address, holding the session to the high level of its predecessors. "We shall remember the wives of these missionary men," says Dr. White. He has one more speaker to introduce. "All through this nation we are impressed with the names that speak to us of other lands. The next speaker is Rev. E. H. Rasmussen, a Dane, engaged in a work purely American and cosmopolitan in this state — our Minnesota state evangelist." A strong and attractive personality, he receives enthusiastic welcome.

"It is with glad heart that I rise to speak of the noble work done in Minnesota by our Home Mission Society. To do this in ten minutes is like trying to paint the glories of the sunset on a postage stamp." This is a catching start, and he draws a picture of the early days and what the Society has done through the years — a story told in the May and June issues of *MISSIONS*. The Minnesota State Convention is the child of the Home Mission Society. Whatever we have built is upon the solid foundations laid by the Society. From Minnesota came the plan of cooperation between the Society and state conventions that has worked out so successfully. He describes the work among foreign-speaking peoples, which has grown until there are now 88 Swedish and 19 Norwegian churches, with a total Scandinavian membership of 9,022, or fully one half of the Baptist forces of Minnesota (applause). All the Baptists work together in the most beautiful and prosperous way. Think of the 44,200 converts baptized — they would fill this hall eighteen times over (applause). What about the future? As Minnesota Baptists we must and will show in the largest way our gratitude to the Society that has

brought us into being. In our enthusiasm for foreign missions we must not forget the home base. The religious census tells us that we have only 100 out of each 1,000 to be divided among all the denominations. Evangelical Christianity has had a hard time to hold the lines. If you can spare us some recruits and assistance, it will help us to hasten the day of Minnesota's regeneration (great applause).

Secretary White says all rejoice in the work of Dr. Pope, the state superintendent, to whom the Convention owes so much for its entertainment; and the man short in stature but long in attainment is called forward to receive recognition.

"We have on this platform a man whom the Baptists of America regard as their elder statesman; long may he live to guide us" (applause). Dr. Morehouse leads in the closing prayer and benediction. So we conclude another session of remarkable promotive impulse. We must be more and do more.

LATIN AMERICA'S AFTERNOON

"The Challenge of Latin America" is the theme of a joint session of the Home Mission Societies, with reports from delegates who went to the Panama Congress. It is astonishing how the interest keeps up, after so many days, and it must be due in large part to the inherent interest of the sessions, every one of which has been significant.

We hear first from a missionary superintendent, Rev. A. B. Howell of Cuba, who discloses some of the wonderful opportunities open to us in eastern Cuba and how our churches are growing.

Dr. Gray, editor of the *Standard*, speaks of the providential challenge created by the Panama Canal, which is a mighty spiritual factor as well as a great engineering feat. This brings the so-called neglected continent into touch with the gospel and with Protestant civilization. The seas are no longer barriers which separate nations, but have become bearers of vast numbers of people from one land to another. He gives figures of territory and populations in Spanish America, and says that with these growing millions the United States is bound to come into closer contact. The very bigness of the task is

staggering, and its diversity as staggering as its bigness. These twenty republics are as different as black from white. There is no color line, no middle class, nothing between the peon and the governing classes. Superstition is almost universal; even more serious is the atheism of the intellectual class. Immorality is crushing. These 80,000,000 have been neglected. The evangelical churches have made but a bare beginning—250,000 members out of 80,000,000; perhaps 400,000 have been touched by Christianity. We Baptists have not yet finished making the distinctive contribution to spiritual religion which our fathers so nobly began. In every one of these 21 countries there are rich fields for Baptist testimony. "Latin America is an entombed soul waiting for the voice of the living Christ." That was the most significant statement made at the Congress. A thoughtful and enlightening address that should lead to careful consideration of our obligation to this continent.

THE WOMAN'S VIEW

Mrs. Frank J. Miller of Chicago, a delegate to Panama and also a visitor to our missions in Cuba, gives a vivid and picturesque description of a recent trip through Cuba. We need secular schools in Cuba because they afford opportunities for the teachers to become the friends of the mothers, and also because they are the only way whereby we can train native leaders.

Miss Victoria Wikman, a missionary of the Woman's Home Mission Society in Mexico, has a graphic story to tell and knows how to tell it. She brings us face to face with the missionary task in the Republic that is in such chaotic condition. Yet the missionary work has gone on, and is perhaps the bright spot in the prevalent gloom. Her work is at Puebla, where the children are gathered and taught and washed, to a degree, and by degrees come to have a little respect for themselves. The smile on their faces is reward enough to make one forget the remnant of dirt. The trouble with the Mexicans is that 9 o'clock might mean 10 or 11, or even next morning. We are told that improvement is not in them, but it is, for we have seen that instead of 95 per cent late we have

reached only 5 per cent late at school. We don't discuss it. We are satisfied when we see every morning these children studying the Word of God. And how they do love it! (Applause.)

AN EDITOR AND AN EDUCATOR

Dr. Curtis Lee Laws, editor of the *Watchman-Examiner*, first tells of his visit to Cuba, which he says is a nation without a religion, so indolent and indifferent that the people haven't energy enough for persecution. At Cristo, where our splendid schools are, the Catholic church is practically closed. We have a long lead there. A visit to El Cristo would convert any man who is opposed to missions. He describes the genesis and genius of the Panama Congress, the outcome of which should be not only an awakened interest but an extension of evangelistic work in the Latin American lands.

Prof. G. N. Brink, Educational Secretary of the Home Mission Society, closes the session with stereopticon pictures illustrating the educational and missionary phases of the Society's work in various sections. When the lifelike picture of Dr. Morehouse appears there is one more chance to applaud him. We sing, "My country, 'tis of thee," and are ready for recess. But no—the Convention has a bit more to do.

CLOSE OF THE GREAT CONVENTION

President Mathews reminds us that as a Convention now we have to pass some more resolutions, or at least listen to them, and the reading of them proceeds where Chairman Taft left off in the morning. The particular resolution that is awaited with interest and some anxiety is the one on preparedness about which rumors have been rife. The resolution that would commit the Baptists to preparedness, although with qualifications, produces the expected discussion. The suggestion that the political world will not put upon the language the interpretation put upon it in this body seems to carry great weight, and after all have been heard who desire to speak, a motion to lay the resolution on the table is carried by a decisive majority. The remaining resolutions are adopted without debate.

[Dr. Beaven of Rochester, N. Y., wants to have put in the records an appreciation of the invaluable service rendered by the President in his conduct of the Convention, which he has made so spiritually uplifting, but Dr. Mathews asks him as a personal favor to withdraw the motion, as such a precedent is not desirable. "It is always dangerous to praise the departing." Dr. Beaven reluctantly acquiesces, and the delegates once more show plainly what they think of their presiding officer. "Thank God for Shailer Mathews!" cries a zealous delegate in the gallery, and the chorus of amens ratify that vote. The results are in the record all right.

Motion is now made for the final adjournment, and the President asks Secretary Bitting to offer the closing prayer. Thus with prayer as the last word and the first, this Convention, which, we are inclined to agree with the *Standard*, "will be remembered as the most significant Convention since the formation of the Northern Baptist Convention in Washington," passes into our history. For its harmony, forward look and spirituality, "thanks be unto our Lord Jesus Christ."

THE CLOSING HOME MISSION SESSION

TUESDAY EVENING

Floors and balconies are filled again, and we are to have an inspiring finish to a wonderful week. The wisdom of shortening the program is apparent. Once more we have the admirable chorus and the male quartet, the impressive devotional service. President Nickels says he voices the sentiments of the committee and the people of Minneapolis when he expresses regret that the delegates and visitors are going away so soon. It is hoped that it will not be twenty-nine years before they come again.

He places Field Secretary Barnes in charge, and Dr. Barnes says there has been prayer for many weeks that this session might bring home to us a sense of spiritual need and the power to meet it. The speakers had been chosen to present the first goal. If this million new converts are obtained, all the other goals will easily be reached. He introduces first

Rev. William Fetler, the fiery evangel of Russia, who is received with great enthusiasm. In rapid speech, for fifteen minutes he pours out his appeal for Russia and the Russian Baptists, who have suffered every form of persecution. He brings the greetings of the Russian brethren and sisters who came up as he was leaving Russia, under sentence of banishment, and said, "Tell the brothers and sisters in America to pray for us and send us help, and send it soon." Christianity of a primitive type, he says, is springing up all over Russia. The people cherish the Bible above all things (applause long continued).

"OUR UNFINISHED TASK" AND THE "POWER OF EVANGELISM"

Prof. F. L. Anderson of Newton Theological Institution, deals with this great subject. He opens with a tribute to John M. Peck, the centennial of whose crossing the Mississippi will be celebrated next year. In a rapid historical review he traces our development politically and religiously, noting the significant points down to the present. He indicates the missionary problems and possibilities within the Home Mission Society territory, starting with the needy West, with its Mormon cancer among other evils that must be eradicated; considering the new Americans and our duty to them; and treating fairly but frankly the Roman Catholic peril, which involves free speech, a free press and other liberties we cherish. The parochial school interferes with the melting pot. Then there is the city peril and all the contests that furnish plenty for the Home Mission Society and every Christian to do. We must convert individuals, but we must also change the collective heart in order to reach individuals. The task is great, but not impossible. Measure it, and you will find that if every Protestant church member would bring four persons to Christ every year for five years, the entire population of the Northern Baptist Convention's territory would be evangelized. That does not seem impossible or impracticable. If we had the sacrificial faith, it could be done. Our greatest unfinished task is with our own denomination and our own hearts.

The Work of the Societies Reviewed

REPORT OF THE COMMITTEE ON REPORTS OF COOPERATING ORGANIZATIONS

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

This Society, whose avowed purpose is the elevation and Christianization of women and children in foreign lands, in presenting its Forty-fifth Annual Report for 1915-1916, gives us an admirable compendium of facts and figures, reports of work done and plans for service in the coming years. The report is a valuable handbook of missionary activities which we commend to all our constituency for careful reading and inspirational study.

A review of the year discloses a substantial increase in receipts, a gain in the number of subscribers for *MISSIONS*, a hearty response to the appeals in the "Want Column" of the magazine, a large growth in the prayer leagues, and a willingness to reach the goal of the Five Year Program.

We wish to commend the report as being a model of its kind in its presentation of the activities of our sisters for the year, including evangelization in foreign lands, educational notes, medical outlook, statistical tables and loving reference to departed supporters and workers.

We have no radical change to recommend concerning the Society's method and activities, but pray that this good work for the welfare of childhood and womankind may go forward with increasing efficiency for the extension of our Redeemer's Kingdom throughout the world.

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

The Seventh Annual Report of this Society presents attractively and clearly the vital work of the year. The extent of the Society's work is indicated by the fact that it has sustained 107 missions in which 236 missionaries have wrought among 19 different races and nationalities. That the work is vital one begins to understand when the imagination is permitted to play upon the "Partial Summary of Work" (p. 52 of the Report), showing how the workers have touched life in 131,868 religious visits, in 11,342 Sunday school sessions, in 10,392 families enrolled in Fireside Schools, and in 10 other forms of missionary contact.

The financial result of the year was disappointing, in that the books closed with a deficit of \$6,762.83. This deficit, too small to be discouraging, has been substantially reduced, while the noble gift of \$100,000 from the estate of Mrs. Laura Spelman Rockefeller will add greatly to the effectiveness of the school and settlement work of the Society.

The Society has taken up most energetically the Five Year Program. The table showing the national objectives of the Society is significant in this, that only two out of ten objectives mentioned refer to money. The women of the

Society are evidently laying the emphasis upon life by seeking to enlist and organize more women, more young women, and more children in the work. This we regard as a wise policy. Our chief resource for the enlargement of our work in all its departments is the enlistment and development of those who are now apathetic and indifferent. This task our women are undertaking in a definite and systematic way which is bringing fine results.

The Report contains adequate mention and fitting estimate of the character and work of Mrs. J. N. Crouse, the first president of the Society, who held the office for thirty years. This report would not be complete without mention of the death of Joanna P. Moore, the Society's first missionary, whose heroic and valuable service to an unfortunate race for so many years entitle her to a large place in the records of our denomination.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

A clarion call to prayer and heart-searching before God appears in the Report of The Foreign Mission Society this year (the 102d). If we as a denomination cannot clearly discern in events there recorded "a sound of a going in the tops of the mulberry trees," our ears are certainly dulled by the din of commerce, our eyes blinded by material prosperity.

God is turning the eyes of the nations toward western science, toward the ideals of democracy, and toward the even more fundamental truth of individual and spiritual autonomy. The very horrors of an unprecedented world-war are opening the minds of millions to these priceless principles. The human mind is thus thrown open to our literature in prison camps of Europe, in translations of our leading writers into many tongues, and in that openness of mind that ever marks a crisis such as the world faces today. Never were men the world over so eagerly reaching out for the light. It should drive us to our knees as a denomination, that we may not fail in this hour of our supreme opportunity.

We rejoice in the singular unanimity with which the important change in Rangoon University is being effected.

We are grateful for the fresh access of power that has come to our churches through our cooperation in the Laymen's Missionary Movement. To this and other great interdenominational movements we are making our own distinct and recognized contribution: the kingdom of God is hastened and our own denomination strengthened by such services of our Baptist leaders.

But, brethren, we must bestir ourselves now — this very hour — or we miss the opportunity of our history. The appeal of Burma and other fields for more missionary families and adequate equipment; the imperative need of more and

better schools for the training of native leaders; the hopes of our brave missionaries, built upon our projected Five Year Program—each one of these challenge the denomination to sacrificial devotion and renewed consecration.

We blush as we read of missionary societies in Great Britain not only meeting their heavy obligations, but even having funds waiting to match funds of our own not forthcoming.

If we are to meet the opportunity at our door, we must not only raise the entire \$100,000 voted at Los Angeles and included in our budget this year, but we must in earnest prayer and in united effort strive to augment such funds by many and even large gifts, both of money and of lives.

May God stir our denomination with some mighty appeal which shall shake it to the very foundation.

AMERICAN BAPTIST HOME MISSION SOCIETY

The Eighty-fourth Annual Report of the American Baptist Home Mission Society adds another chapter to the long story of wise planning, careful supervision, and heroic sacrifice. Special emphasis has been given to the large place which the Society has filled in the religious history of Minnesota.

The report shows that the tried methods of the past have been employed, while an attempt has been made to utilize new agencies in meeting the changed conditions of our national life. There have been in the employ of the Society during the past year 1,230 missionaries and teachers, giving 47,403 weeks of service, reporting 6,451 baptisms. In carrying on this varied work 25 languages have been employed. The total receipts for the year were \$929,280.14, a gain of \$181,955.40 over the previous year. There has been a slight falling off in the offerings from churches and Sunday schools, the entire gain coming from gifts of individuals and annuities.

The schools for Negroes and Indians have moved toward higher standards. The Society has cooperated in establishing at Cleveland a training school for Hungarian workers and one at Chicago for Bohemians, Poles and Slovaks. There is urgent need for similar schools for Russians and Roumanians. The Society cherishes the hope that ultimately there may be a well organized and equipped polyglot seminary. In work outside of the United States special difficulties have been encountered, particularly in Mexico and Latin America. Attention is called to an extensive revival in Mexico City, resulting in 700 conversions, with about 200 asking for church membership. The important work of the Church Edifice Department is limited for lack of funds. There were 55 churches aided last year as compared with 114 ten years ago. In the newly created Department of Evangelism provision has been made for the division of the country into three sections, each in charge of a superintendent. The work will be carried on in cooperation with the state conventions and city mission societies, requiring about 45 local workers. The annual expense of this plan when in full operation will be \$70,000,

about \$40,000 being borne by the Home Mission Society. By distributing the task among workers already employed, and by adding new ones when necessary, the Society has tried to bear its full share of the operation of the Five Year Program.

AMERICAN BAPTIST PUBLICATION SOCIETY

The Ninety-second Annual Report indicates gratifying results in all departments. The business management of the officers of the Society proves its efficiency, when present world conditions are taken into consideration, as the report shows net profits of slightly less than 5 per cent upon the capital invested and 7 per cent upon the amount of business done.

In spite of a present depreciation in trade in books of a religious nature, the Publishing Department has a slight increase in receipts over last year of \$7,319.79, this being \$18,492.18 less than receipts two years ago, prior to the present war. This department transferred to the Missionary Department this year \$43,931.59, as against \$45,139.51 last year, \$43,140.31 in 1914, and \$24,049.02 in 1913.

Through colportage, cruiser and chapel car work and other lines of activity, the missionary representatives report 9,323 converts, of whom 2,524 have been baptized, as over against 8,061 converts last year, or an increase of 1,261, and 2,045 baptisms last year, or an increase of 479. While more than the 218 new Sunday schools founded by the Society representatives the past year could have been organized, the policy to establish only that work which gives the most promise of permanence is to be commended. To the Social Service Department has been committed the Daily Vacation Bible School work in accordance with the action of the Northern Baptist Convention at Los Angeles. Conferences of experts in city mission work among polyglot populations held during the year, together with the securing of an efficient director of this work in the person of Prof. W. E. Raffety, Ph.D., reveal constructive plans for the future.

The much needed extension of the work of publication of literature in foreign tongues has been made this year, until now the Society presses print matter in sixteen languages other than English.

Attention is called to the need of a larger support by the denomination of the Bible Department, this necessity reflecting itself in the unanimous action of the Finance Committee of the Northern Baptist Convention approving plans to raise immediately \$50,000 for this department, that it may print the Scriptures in other foreign languages than is now possible, so that the Bible may be available in every tongue in which Baptist work is being prosecuted.

Particularly noteworthy is the reported increase for the year by \$349,991.66 of the permanent and annuity funds of the Missionary Department, which, together with that reported last year under the same heading, \$127,559.52, makes a total increase for two years of \$577,591.18, a result which now places such funds of the Society well along toward a million and a half in the aggregate.

EXECUTIVE COMMITTEE SUPPLEMENTAL REPORT

A Restudy of the basis of Annual Budgets, directed to be made by the Los Angeles Convention.

The foundation of the budget is but one factor in the process of financing our benevolent undertakings, and the study of this factor, isolated from the others, would necessarily be incomplete and unsatisfactory. Your committee, therefore, has considered the whole matter of securing adequate support for our general missionary organizations.

I. THE BASIS OF THE ANNUAL BUDGETS

The annual budgets of the cooperating organizations must bear some relation:

- (a) To the previous giving of the churches.
- (b) To the ability of the churches to give.
- (c) To the needs of the work.

Of these three the first is necessarily the most determinative, but the other two cannot be entirely ignored. It should be self-evident that it is not wise to name an ideal sum, spur every energy to raise it, and then suffer from reaction in the following year. At the present time it is possible to increase or decrease a budget that has already been decided upon and sent out to the denomination. While it is quite within the power of a society at its annual meeting to take such action as may seem wise to the constituency then present, all that causes unnecessary embarrassment, not to say harmful confusion, should be avoided when possible.

We therefore recommend:

1. That a uniform plan of budget-making be adopted by the cooperating organizations of the Northern Baptist Convention, and faithfully observed through a series of years.
2. That every year the budget of each cooperating organization be based upon the average annual income for the preceding five years, together with such increase as existing conditions reasonably justify and the needs of the work make imperative.

II. PROVISION FOR INCREASED INCOME

Since we should depend upon the normal development of the spirit of beneficence in churches and individuals for an increase in income, we recommend:

A. The improvement of our present methods by the larger use of existing denominational organizations, as follows:

1. That in every possible way the managing boards of state conventions promote, within their respective states, the raising of the budgets of the cooperating organizations, and of the Northern Baptist Convention;
2. That the organization of state delegations formed at the annual meetings of the Northern Baptist Convention be preserved throughout the year, for the purpose of promoting at state conventions, local associations, and among the churches, an enthusiastic support of our cooperating organizations, and of the Northern Baptist Convention; and that an opportunity for presenting this matter be provided by the committee on order of business at each Convention.

3. That the managing boards of state conventions, state delegations to the Northern Baptist Convention, officers of the cooperating organizations, and such other men and women as can be enlisted, unite in the prosecution of an *annual every-church canvass* in each state, in the interest of the largest possible contributions to our cooperating organizations, and the Northern Baptist Convention.

4. That we request the managing boards of state conventions to see to it that an executive committee is appointed in each association, which shall, throughout the year, promote in each of its churches the development of interest in the support of our missionary and educational work;

5. That we urge upon each church the importance of having a missionary committee that shall promote an annual every-member canvass, and the education of the church in missionary knowledge and giving;

6. That we most earnestly urge upon these existing agencies in our denominational organization the utmost cooperation and efficiency in making possible an increase in our Baptist contribution to the world's evangelization.

7. For the realization of the above suggestions, it will be absolutely necessary that a large number of devoted men and women give unstintedly of their time and personal effort. We therefore recommend that in each State a group of at least one hundred men and fifty women whose hearts thoroughly believe in the work of our cooperating organizations be formed by the board of managers of the State Convention to work with associations and their executive committees, in the every-church canvass, and in the development of the interest of churches in Convention work.

B. Vitalizing the Appeal:

We also believe that any marked increase in giving must depend upon a closer and more vital relationship between churches and our mission fields and workers. A cause is strongest when its appeal is incarnated in human beings, or made concrete in definite enterprises that enlist sympathies as well as evoke enthusiasm.

We therefore recommend:

1. That such churches as are able to do so guarantee to the cooperating organizations the entire support of one or more missionaries, or definite parts of missionary work;
2. That groups of churches, or entire associations, shall likewise guarantee to the cooperating organizations the support of one or more missionary workers, or the maintenance of definite parts of our missionary work;
3. That we appeal to individual Baptists, who are able to do so, to avail themselves of the privilege offered them by the cooperating organizations of guaranteeing the support of missionaries or other workers;

4. That it should be understood:

- (a) That the above suggestions be carried out only after consultation between churches or individuals and the official representatives of the cooperating organizations, and that all payments of money be made exclusively through the treasuries of our cooperating organizations;
- (b) That churches, groups of churches or individuals shall not limit their giving to the amounts of their guarantees or objects, nor narrow their vision of the great world field.
5. That our cooperating organizations shall hold themselves ready to furnish to prospective guarantors information which shall enable them to select such workers or phases of work as they may desire to support; and also to provide for information from time to time concerning the work or workers supported by churches, groups of churches or individuals.

III. PROVISION FOR ADVANCE WORK

We should not be satisfied merely to sustain enterprises already undertaken, still less ever to think of decreasing the contribution which we are making to the great undertaking of the world's evangelization. The enlargement of our service to the world should be our steadfast ambition. As our numbers, financial ability and consecration increase, we must extend our efforts to share with mankind the blessings of the Gospel. We therefore recommend:

That the cooperating organizations keep constantly before the denomination, through Missions, the denominational weeklies and in other ways, such needs and opportunities as cannot be provided for by current contributions, in order to assure the denomination that our societies are ready to move forward as rapidly as the churches will provide the means to make the advance.



Officers and Members of Boards Elected at Minneapolis

NORTHERN BAPTIST CONVENTION

President, C. A. Barbour, D.D., Rochester, N. Y.; first vice-president, T. J. Villers, D.D., Detroit; second vice-president, W. C. Coleman, Wichita, Kansas; corresponding secretary, W. C. Bitting, D.D., St. Louis; recording secretary, Rev. Maurice A. Levy, Brooklyn; treasurer, Frank L. Miner, Des Moines, Ia. Members of executive committee (term expires 1919): I. W. Carpenter, Omaha, Neb.; D. C. Shull, Sioux City, Ia.; W. H. Geistweit, D.D., San Diego, Calif.; Rev. G. E. Hagstrom, St. Paul, Minn.; President E. A. Hanley, Franklin, Ind.; Mrs. Andrew MacLeish, Glencoe, Ill.; Rev. M. J. Twomey, Newark, N. J.; Hon. E. W. Stephens, Columbia, Mo.; George H. Ferris, D.D., Philadelphia.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

President, Emory W. Hunt, D.D., Newton Center, Mass.; first vice-president, Rev. John B. Smith, Waterloo, Ia.; second vice-president, C. S. Shank, Seattle, Wash.; third vice-president, Henry D. Holton, M.D., Brattleboro, Vt.; home secretary, John Y. Aitchison, D.D., Chicago; foreign secretaries, James H. Franklin, D.D., and Rev. Joseph C. Robbins, Boston, Mass.; recording secretary, George B. Huntington, Boston; treasurer, Ernest S. Butler, Malden, Mass. Board of managers, Class III (term expires 1919): Rev. Allyn K. Foster, New York; Woodman Bradbury, D.D., Cambridge, Mass.; President C. M. Hill, Berkeley, Calif.; Fred T. Field, Cambridge; Carl E. Milliken, Island Falls, Me.; Rev. E. A. E. Palmquist, Cambridge; William T. Sheppard, Lowell, Mass.; F. E. Taylor, D.D., Indianapolis; C. M. Thomas, Rochester. To fill vacancy in Class II, vice Cornelius Woelfkin, D.D., resigned, Rev. W. A. Hill, Medford, Mass.

AMERICAN BAPTIST HOME MISSION SOCIETY

President, Frank C. Nickels, Minneapolis; first vice-president, Cornelius Woelfkin, D.D., New York; second vice-president, Frank B. Bachelor, D.D., Ann Arbor, Mich.; third vice-president, R. O. Williams, Lincoln, Neb.; corresponding secretary, H. L. Morehouse, D.D., L.L.D., New York city; treasurer, Frank T. Moulton, Mountain Lakes, N. J.; recording secretary, Rev. Ambrose Bailey, Peru, Ind. Board of managers (term expires 1919): Rev. F. O. Belden, Mt. Vernon, N. Y.; E. J. Brockett, East Orange, N. J.; Samuel Bryant, Palisade Park, N. J.; J. H. Case, Plainfield, N. J.; W. W. Fry, Camden, N. J.; D. G. Garabrant, Bloomfield, N. J.; William B. Hale, Rochester, N. Y.; W. L. Perkins, Brooklyn; R. M. Vaughn, D.D., Newton Center, Mass.

AMERICAN BAPTIST PUBLICATION SOCIETY

President, J. Whitcomb Brougher, D.D., Los Angeles; first vice-president, W. B. Riley, D.D., Minneapolis; second vice-president, Rev. W. J. Twort, Haverhill, Mass.; secretary, A. J. Rowland, D.D., Philadelphia; recording secretary, Rev. B. D. Stelle, Chester, Pa.; treasurer, H. S. Hopper, Philadelphia. Board of managers (term expires 1919): George D. Adams, D.D., Philadelphia; Joseph E. Sagebeer, Ph.D., Philadelphia; George K. Crozer, Chester, Pa.; Harry S. Myers, Roselle, N. J.; Levi L. Rue, Philadelphia; John D. Rhoads, Toledo, O.; Charles S. Walton, Wayne, Pa. To fill vacancy in Class I, vice Rev. C. H. Rannels, resigned, James Lisk, D.D., Newark, N. J.

WOMAN'S A. B. HOME MISSION SOCIETY

President, Mrs. Smith T. Ford, Chicago; first vice-president, Mrs. George W. Coleman, Boston; second vice-president, Mrs. L. A. Crandall, Minneapolis; third vice-president, Mrs. Charles Sumner Brown, Cincinnati; fourth vice-president, Mrs. T. S. Tompkins, Pasadena; corresponding secretary, Mrs. Katherine S. Westfall, Chicago; recording secretary, Mrs. Charles H. Wilkinson, Colorado; treasurer, Mrs. John Nuveen, Chicago. Board of managers, Class III (term expires 1919): Mrs. E. A. Beach, Wilmette, Ill.; Miss Julia Dickerson, Chicago; Mrs. H. F. Googins, Chicago; Mrs. Washington Laycock, Chicago; Miss Elizabeth Gemmell, Wilmette; Mrs. John J. Nichols, Chicago; Miss Laura A. Thyng, Chicago; Miss Mary L. Howard, Hartford, Conn.; Mrs. Franklin W. Johnson, Chicago; To fill vacancy in Class II, vice Mrs. S. T. Ford, resigned Mrs. A. G. Lester, Chicago.

WOMAN'S A. B. FOREIGN MISSION SOCIETY

Honorary president, Mrs. John Edwin Scott, California; president, Mrs. W. A. Montgomery, New York; foreign vice-president, Mrs. H. W. Peabody, Massachusetts; home administration vice-president, Mrs. Andrew MacLeish, Illinois; recording secretary, Mrs. T. E. Adams, Ohio; treasurer, Miss Alice E. Stedman, Massachusetts. Foreign department: Foreign secretary, Miss Nellie G. Prescott, Massachusetts; associate foreign and candidate secretary, Miss Helen Hunt, Massachusetts; honorary foreign secretary, Mrs. H. G. Safford, Massachusetts. Home administration department: Home administration secretary, Miss Eleanor Mare, Illinois; general field secretary, Miss Ella D. MacLaurin, Illinois; publisher, Miss Frances K. Burr, Illinois. Members of board of managers: President, Mrs. W. A. Montgomery, New York; foreign vice-president, Mrs. H. W. Peabody, Massachusetts; home administration vice-president, Mrs. Andrew

MacLeish, Illinois; recording secretary, Mrs. T. E. Adams, Ohio. Atlantic District, Mrs. E. O. Silver, New Jersey; Mrs. H. N. Jones, Pennsylvania. Central District, Miss Elizabeth Church, Illinois; Mrs. D. W. Beggs, Illinois. Columbia River District, Mrs. F. G. Dearborn, Washington; Mrs. James Failing, Oregon. East Central District, Miss Margaret Day, Indiana; Mrs. C. H. Prescott, Ohio. New England District, Miss Ada Brigham, Vermont; Miss Grace T. Colburn, Massachusetts. New York District, Mrs. Walter Mason, New York; Mrs. R. B. Montgomery, New York. Northwestern District, Mrs. Minnie Moody,

Wisconsin; Mrs. G. E. Young, Minnesota. Rocky Mountain District, Mrs. F. W. Hart, Colorado; Mrs. R. B. Smith, Colorado. South Pacific District, Mrs. G. G. Van Zandt, California; Mrs. T. S. Tompkins, California. West Central District, Mrs. F. W. Foster, Nebraska; Mrs. Edward Johnson, Nebraska. Members at large: Mrs. C. D. Eulette, Illinois; Mrs. C. W. Gale, Connecticut; Mrs. G. B. Germond, Connecticut; Mrs. W. A. McKinney, Illinois; Mrs. Milton Shirk, Illinois; Mrs. George A. Bodwell, Massachusetts; Mrs. Charles Young, Massachusetts.



Resolutions of the Northern Baptist Convention

THANKS TO OUR HOSTS

Resolved, That we express our hearty appreciation to the people of Minneapolis and vicinity for their splendid hospitality; to the Minneapolis Civic and Commerce Association for securing for us the use without cost of the Auditorium, and other favors; to the press for their full reports; to the Westminster Presbyterian and the Wesley M.E. Churches for extending to us the use of their church buildings; to the various musical organizations for their inspiring helpfulness; to many business concerns, and to the Baptists of this city, who have done everything possible for our comfort and convenience. Their kindly courtesies has made us feel that their welcome was as genuine and sincere as their city is beautiful and progressive.

TO GUARD RELIGIOUS LIBERTY

Resolved, That we re-affirm our traditional doctrine of the separation of Church and State as the guarantee of religious liberty; that we desire this religious liberty for all men as well as for ourselves; that we view with grave concern the disposition in the Roman Catholic Church to tax us through the State for the support of its institutions; that we especially oppose being compelled as taxpayers to pay for the maintenance of parochial schools, which are, and should remain, purely private institutions; and that we protest against the attempt in various sections of the country to prevent freedom of speech by mob violence, to curtail the freedom of the mails, and to close the press against the discussion of these questions.

We call upon Baptists everywhere to be vigilant, to get the facts about these matters, to scrutinize the guarantees of religious liberty, and the separation of Church and State in their State Constitution, and to strengthen them by amendment when necessary, and in all these affairs to display moderation and kindness as well as firmness of speech and effectiveness of action.

We hereby petition Congress to pass an Amendment to the Constitution of the United States, prohibiting any appropriation of public money by the nation, state, or in subsidiary political divisions for any church, institution, school, society or undertaking wholly or in part under sectarian or ecclesiastical control.

We petition the House of Representatives, protesting against the bill introduced by Mr. Fitzgerald, of New York, giving the Postmaster General power to exclude religiously offensive publications from the mails. While we earnestly depreciate malicious or ignorant attacks against any organization, we consider such a bill dangerous to our liberties, and opposed to that wide freedom which should be allowed the press in a free country.

STANDARD FOR ORDINATION

In these days, when efficiency in all kinds of service is increasingly demanded, there is a growing necessity that ministers shall be able to divide aright the word of truth and be furnished unto all good works. While we fully recognize that spiritual qualifications are the prime essentials, we nevertheless believe that a high standard of intellectual training is most desirable in order that the minister may be able to command a proper hearing for his message and maintain his rightful place as a religious leader. The conviction that the time has come when the standard required for ordination should be raised as high as is practicable, and whereas the Michigan Baptist Convention has requested the Northern Baptist Convention, through a special Committee, or in such other way as may seem best, to prepare a standardized requirement and recommend it to the several State Conventions for adoption, so that thereafter in these States any man who has not already had a more thorough training shall be expected to complete successfully this minimum course of study before he is recognized as a regularly ordained Baptist minister.

Resolved, That we request the Executive Committee of this Convention to appoint a Special Committee of five members to whom shall be referred this communication concerning an adequate preparation for the ministry, and that this Committee be asked to report at the next annual meeting as to the advisability of some definite plan of action.

FOR WAR RELIEF

Having received from the Federal Council of the Churches of Christ in America and the American Committee for Armenian and Syrian Relief a request to take special offerings in Churches and Sunday Schools on Memorial Sunday, May 28th, or some early date,

Resolved, That we urge Baptist Churches everywhere to present this appeal for the relief of the stricken in Europe and especially for the Armenian survivors. These, our brethren, are suffering through deportation and famine. The whole race is threatened with extermination and is staggering under an unprovoked blow of heartless assassination.

Resolved, That in this moment of unprecedented suffering we call upon our membership to respond to this appeal in self-sacrificing generosity.

Resolved, That we call upon the members of our household of faith to continue their material contributions to the stricken countries of Europe and Asia, especially to the non-combatant populations of Belgium, Poland, Servia and Armenia, and to the Jews

scattered abroad. We have no cause for self-congratulation on the basis of common humanity in the amount or value of the gifts we have made for the relief of these countries and peoples. We have made contributions as a nation to Belgium, of the average amount of seven cents for every member of our population, whereas Australia, itself already heavily burdened as a belligerent nation, has made an average contribution for the same object, of one dollar and twenty cents. We take this opportunity to remind our membership that the American people have done very little as yet for relief of the other stricken and conquered countries.

FOR PEACE AND FELLOWSHIP

As a denomination we have grown in the last few years into a world consciousness, and the spiritual groups of our own brotherhood in the faith have become for us not the distant peoples of a purely missionary hope, but the near comrades of a world task. It confuses our minds to think of them as divided by national boundaries and antagonisms into public enemies of each other; it makes us pray all the more earnestly that the great war may cease, and that the Baptists in the war-torn parts of the world may be the first to restore national friendships in the spirit of Jesus, our common Lord.

Resolved, That we extend to them our deepest sympathy and friendship, and answer their addresses and pleas with the pledge that we will do our part when the time comes for the healing of the nations, by renewed comradeship, by mediatorial service, and by material help. We hereby request the Corresponding Secretary to send this message to the various Baptist organizations in Great Britain and continental Europe.

SUPPORT FOR THE PRESIDENT

Resolved, That we hereby record our profound concern for the public state of the world, especially of the war-racked nations of Europe, and we express the hope and prayer that the war may end as speedily as possible on the basis of righteousness and with the reasonable assurance of lasting peace. The Northern Baptist Convention assures the President of the United States that we confidently hope that in the Providence of God he will be the chief instrument to bring this about. Moreover, we would have him know that the Christian, self-respecting and peace-loving people of this country will support him when that opportune time, in his judgment, shall arrive.

AS TO ARMY AND NAVY CHAPLAINS

Resolved, That the War and Navy Departments be requested to recommend for appointment as Chaplains those only who are endorsed by their own ecclesiastical bodies; in the Baptists' case, by the Executive Boards of the various State Conventions.

FOR SOCIAL JUSTICE

Resolved, That as a denomination which has always been recruited from the working and middle classes of society, and holding in our membership large members of those who toil for a livelihood; recognizing also the fact that the labor question is one that can be settled on the basis of democracy and common justice, which have always been guiding principles of our denominational life, we hereby express our belief in the following applications of these principles:

1. The right of labor to organize.
2. The right of labor to deal with capital on the basis of collective bargaining, reserving the right of every man to sell his labor as he will.
3. The right of labor to an increasing share in the profits of labor.
4. The right of labor to the best and latest form of welfare work.

5. The right of labor to the various kinds of compensation and social insurance which have now passed in other countries and in some States of our Union beyond the experimental stage into social duties.

6. The right of capital and labor alike to all the best kinds of publicity, arbitration and social helpfulness.

FOR NATIONAL PROHIBITION

Whereas, We, as a denomination, stand unitedly opposed to the liquor traffic, because of its iniquitous character and its pernicious and deadly influence upon our entire civilization; therefore, be it

Resolved, That the Northern Baptist Convention, representing 13,000 churches and 1,500,000 members, in annual session at Minneapolis, Minnesota, May 17-24, 1916, hereby petition Congress to adopt the prohibition amendment to the Constitution of the United States, now before it, and be it further

Resolved, That this Petition be signed by the President and Secretary of the Convention, and a copy thereof forwarded to the House of Representatives at Washington, D. C.

DIVORCE AND MINISTERIAL DUTY

Resolved, That we call our people's attention again to the growing evil of divorce, one of the deadliest enemies of the American home, and urge all to take a decided stand in favor of the principle laid down by our Lord Jesus with reference to this matter. Our object shall be the remodeling of all our divorce laws, with this principal as the controlling factor. We disapprove of any minister of the Gospel who performs the marriage ceremony in disregard of it, whatever the laws of the State may be.

ALLEGIANCE TO AMERICA

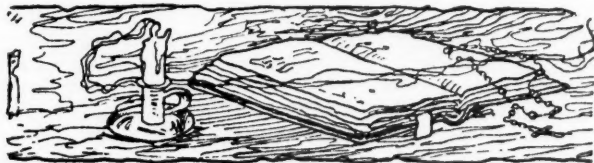
The Baptist denomination has always been a body loyal to our national traditions; it has always furnished ample evidence in times of national danger of its loyalty to organized government; and it has never known a divided allegiance in its relation to the nation.

Resolved, That as a body of Christians composed of men of all nations of both native and foreign birth who have learned the real meaning of loyalty to the nation through the democracy characteristic of our thirteen thousand churches, we pledge ourselves afresh in this time of confused loyalty to the only political allegiance we have ever recognized in this land of our residence — to the government and authority of the United States of America.

PRO-PROHIBITION, ANTI-POLYGAMY

Resolved, That while we endorse the plans and work of the Social Service Committee, and commend the results they have given the denomination thus far in information and stimulation, it is our conviction that the time has now come for us to center our attention and efforts on behalf of necessary and crying tasks. We make the following recommendations:

1. That in line with the work of other denominations, we ask the Committee to incite to action the various Social Committees of the denomination to the propaganda which is endeavoring to pass the Constitutional Amendment in favor of National Prohibition.
2. That we direct the Committee to endorse the plan now being worked out through various citizenship and church agencies to pass the Constitutional Amendment which would forever prohibit polygamy in all forms, and to aid the propaganda by all means in its power.



THE CONVENTION AS PRESIDENT MATHEWS SAW IT

IN REPOSE TO THE EDITOR'S REQUEST

IT was a great experience to face the Convention day after day. All of us on the platform were particularly struck with the character of the delegates. I doubt if we have ever had an abler looking body of men and women gathered at one of our Conventions.

It was notable also how ready and eager members of the Convention were to respond to any call for prayer.

It was a singularly orderly and kindly disposed body of men. Even in the most tense moments there was no indication of anything but Christian courtesy and kindness.

It was an independent Convention. I recall that twice committees of which I was a member, in the rush of business, sent in reports which did not thoroughly grasp the matter in hand. The Convention promptly sent the reports back to us, and when we came to re-report, the advance was, I think, appreciable. I believe this is the true spirit of democracy—to determine what matters should go to committee, and then compel the committee to work until they bring in a report that the Convention can approve. The fact that there was not more discussion on some of the reports is no indication that the Convention was not ready to discuss when matters really interested them. It may be that as a presiding officer I was particularly conscious of the readiness to consider any point that needed to be explained.

I believe the Convention above all showed that religious business must be carried on in a religious way. Further, I think it showed that the chief end of democracy in religion or anywhere else is to cooperate rather than to "stand up for one's rights" and "fight to the finish." If we Christian people are to bring peace to the world, we must learn what powers of peace lie within prayerful loyalty to Jesus Christ.

SHAILER MATHEWS.



A Voyage of Self-Discovery

ONE of the most significant actions of the Minneapolis Convention was the adoption of October 29th as Five Year Program Day. It will give us an opportunity for a voyage of discovery into our own church life. Just as few men know the latent power of their own souls, so few churches are awake to the possibilities for good within their own membership. They are bundles of unrealized potencies; uncharted seas with undiscovered shores.

In the face of the enormous need of the world at the present time, and the magnitude of the opportunity presented by every missionary enterprise, Five Year Program Day has been projected with a view to setting each church upon a voyage of discovery within its own membership. The *outlook* of the day presents prospects and movements of such heroic proportions that we are stimulated to a corresponding *inlook* to see whether there exist within the boundaries of our church life powers of a nature similarly heroic to match the external need.

Limitless possibilities for good may result if each church of the Northern Baptist Convention will observe Five Year Program Day by an earnest, prayer-dominated endeavor to take stock of its own possibilities with a view to mobilizing them for the King. Who can doubt that in developing the present situation of critical world needs, God has at the same time provided the correlative supply for that need in the resources of His people? We are to embark upon a voyage of

discovery within our own organism, and the compass which shall guide our search is prayer.

Five Year Program Day must be pre-eminently a day of prayer and self-examination. Let us scrutinize the furniture of our own souls and discover what unrealized riches are ours, and then, like the adventurers of the Spanish main, hasten to lay the burden of spoil at the feet of our royal Master.

We venture to predict that honest search on Five Year Program Day will reveal in every one of our churches personal gifts which may be utilized for service within the church; individual capacities for bringing the message of Christ to our fellows; powers of organization which, by following the more modern methods of team work, will be useful in gaining evangelistic results; and unenlisted financial resources which may be called forth by such methods as the Every Member Canvass, capable of vastly increasing the means placed at the disposal of our missionary organizations.

We hope and believe that Five Year Program Day will mean large increase in the actual financial resources brought to the service of the King in our great world enterprises, but its influence and power will be felt infinitely more in the development of those churches which, through the day of self-scrutiny and seeking after the will of God, "find themselves" in a larger spiritual stature and self-realization.

Let us begin now to pray and plan for Five Year Program Day, realizing its possibilities of power.

The Convention and Prayer

THE Minneapolis Convention was begun, continued and ended in the spirit of prayer. That marked it as significant among all our conventions, and the credit belongs to President Mathews, who lost no chance to impress the necessity and power of prayer. Before entering upon any important subject or discussion he called for prayers from the delegates; and after every important action there were more prayers; until so diffused was the prayer spirit that immediate response came whenever prayer was suggested. This was an innovation, and its influence was felt by all. It is one thing to open a session with prayer by some one selected and on the platform for the purpose; it is another to call repeatedly during a session for a number of brief prayers from the floor. If the President had done nothing else, he would

deserve the gratitude of the denomination for setting this precedent; but this was only one of the features of his model presiding, which won unstinted praise and admiration. His wit, geniality, original way of putting things, actual application of the principles of democracy which are commonly more talked about than practiced, and perfect command of parliamentary rules, were all factors in a combination that made his personality a dominating force—one always welcome, never obtrusive. Spontaneous wit and humor need no press agent. We have reason, all of us, to be profoundly grateful for the leadership that has brought prayer to the front as the reservoir of divine power upon which we must draw if we are to do the divinely given tasks. It is a great thing to make it true that the convention delegates and visitors cannot recall Minneapolis without also thinking of prayer.

NOTE AND COMMENT

¶ We devote the great part of this issue of *Missions* to the Minneapolis Meetings, advisedly and purposefully. We wish every reader to become more alive to the significance of our denomination and the obligations that rest upon it at home and abroad. We cannot be millions strong in numbers and escape the responsibilities that go with our numerical and potential place among the Christian forces of America. This report cannot be read without gaining new sense of the unparalleled time, its challenge to us as disciples of Jesus Christ, its demands upon us for world evangelization. A new knowledge of what we have done and are doing will also come. If only there shall come also a consciousness that we are each in and of this, and indeed a vital part of the great work, so that we shall become doers of the work and not readers of the report only, that will mean much for the future.

¶ It seems that the Republican National Convention agreed exactly with the Northern Baptist Convention at Minneapolis as to the proper candidate for President of the United States. In naming Justice Charles Evans Hughes, son of an honored Baptist minister, the Republicans have selected the very finest type of scholar and statesman, a Christian gentleman, American in every fibre of his being. This is not a political statement, merely a recognition of fact. And what restored honor to the nation it is that the office sought him, not he the office!

¶ The first annual meeting of the League to Enforce Peace, held in Washington, May 26-27, was a notable gathering, 2,000 delegates from all parts of the country attending. Ex-President Taft presided, and the list of delegates included a large number of the widely known men and

women of the nation. The significance to the world and to the future of civilization of the principles for which the League stands was felt, and the addresses were on a high plane of patriotism coupled with devotion to the larger internationalism that alone can secure and maintain world peace. There were six sessions, closing with a banquet at which over 800 sat down at the tables. At one morning session, in less than an hour and a half, \$373,000 was pledged for the propagation of the ideas of the League. The purpose is to make the principles of the League known in every local community, and so seek to create a public sentiment that shall put this country solidly behind the movement, when the time comes for the United States to play its part as a world power, ready to cooperate with the other world powers for permanent peace—the submission of all disputes between nations to a court of adjudication or conciliation being the first and essential step.

¶ President Wilson's address, in which he declared unequivocally for the program of the League, was one of the most important utterances he has made. It places the government on record in recognition of international obligations. "The nations of the world have become each other's neighbors. The principle of public right must henceforth take precedence over the individual interests of particular nations." The sentiments of the League delegates, while unquestionably in favor of such sane preparedness as should enable us to take proper part in the enforcement of world peace or to defend ourselves against attack or aggression, was as unquestionably anti-militaristic and peacemaking in spirit. Indeed, the delegates included the leading peace advocates of the country. Our readers should study seriously the purposes of this League. When the world adopts its platform and the chief nations league together for a peace that shall not be abruptly broken, at least, nor broken without publicity and official hearing, the dream of universal peace will approach reality. And for no cause will that day have more significance than for Christian missions and the Christian church, which should be a leader in ushering it in.

¶ We call special attention to the article by Methods Secretary Agar on the Five Year Program page. This is a method that has been tried out in one state and is workable and desirable in every state. It reaches to the last man in the last church—and that is what we are after. We want that last man (of course in the generic sense, including woman) also as a subscriber to *MISSIONS*. The Every Member Canvass is necessarily incomplete unless this item is included, for a *MISSIONS*' reading member will be the all-round member,—missionary, evangelistic and ready for any service—upon whom the pastor can rely.

¶ The death of President Yuan Shi Kai, whether from disease or by suicide, brings a critical situation in China. The test of the hold which republican ideas has obtained and of the ability to maintain the Republic will now come. The vice-president, who succeeds to the presidency, is a South China leader, and will find favor with the revolutionists there. Whether he is great enough to hold the place of power remains to be seen. Some acute observers well acquainted with Chinese affairs are of opinion that the final outcome will be a North China and a South China, two nations living in amity, with the provinces of each in such relations to the national government as our states hold to the government at Washington. Things are in somewhat chaotic condition at present, and we can only hope that no harm may come to any of the missionary interests.

¶ The Rockefeller Foundation has appropriated a million dollars for the relief of war sufferers in Serbia, Poland, Montenegro and Albania. This is in line with what it did for Belgium long ago. But this fact does not relieve the churches of this country from the duty of doing something worthy of Christianity in this same line of relief. Let every church respond to the appeal sent out by the Federal Council, for the sake of humanity and the Master. This is not aid for belligerents but for the innocent sufferers, the widows and children, the families stricken and scattered. Remember in this connection the Baptist sufferers in northern France.

The Societies' Annual Reports

We give here the mere summary of contents of the Reports, extracts from which will be made later. The statistics cover the points that are of general interest, valuable for reference and good items for programs. All the Reports are admirably gotten up, and will be contained in the forthcoming *Annual of the Convention*.

Foreign Mission Society

The general review of the year deals with raising the deficit; the \$100,000 increase to the budget voted at Los Angeles; the financial outcome; annuity bonds (\$200,000 issued during the year); the 1916-17 budget; the Five Year Program, every one of whose goals is of vital significance in the work of the Society; Laymen's Missionary Movement conventions; effects of the European war upon missions; the work in Europe; changes in the Board; changes in the secretarial staff; death of Dr. Thomas S. Barbour; district secretaries and state collecting agencies; deputation work; cooperation with the Woman's Society; Sunday school cooperating committee and department of missionary education; the literature department; publicity; the Hand-book; the joint magazine; relations with Free Baptist Woman's Missionary Society, Congress on Christian Work in Latin America; education and evangelism; native leadership; cooperative educational work; field administration in British India, China and Japan; conference on field administration; Central China settlement; secretarial visitation and readjustments in work; comparative needs; depleted mission fields; plans for reinforcement; a standard for missionary candidates; recruits at the front and new appointees; political and religious independence; self-supporting churches; a church edifice fund; homes for missionaries and for their children; called to higher service; and the spiritual emphasis.

Sixty-six pages filled with these important matters. This indicates that you should have this report. Twenty-five pages more are devoted to a full statement concerning the Rangoon Baptist College and its relation to the proposed Rangoon University. Ninety pages more are filled with a summary of the reports from the Missions—a storehouse of information for missionary program committees. This

epitomizing is admirably done, much of it by Dr. Cummings as a part of his furlough vacation. It is full of human interest. There can be no greater mistake on the part of pastors than to give these reports the go-by. If, on the contrary, they will go by them through the year, making the church members familiar with the facts, large results will follow.

A FEW FIGURES

Donations from churches, young people's societies and Sunday schools.....	\$424,212.93
From individuals.....	259,227.13
Specifics received in America for property, and general work.....	56,467.36
Specifics received on the field.....	24,398.10

Budget income total..... \$990,555.63

Adding debt contributions applying on the deficit of 1914-15, and the grand total is \$1,019,910.76.

HOW MUCH OF THIS DID YOU GIVE?

The Home Mission Society

This report is embellished with illustrations, the frontispiece being a fine likeness of Dr. Morehouse. The review tells what the Society has done for Minnesota, beginning in 1848, and gives a list that will surprise many as they see how large a number of churches in Minnesota have at some time received help from the Society; while a large number have also been aided in building their meeting houses by gifts and loans. In nationality the churches show; Americans 215; Swedes 105; Norwegians 15; Danes 15; Finns 3; Germans 12—a total of 365. Gifts for buildings were made to about 160 churches. No wonder Mr. Rasmussen paid the tribute he did to the Mother Society for what it had done for Minnesota.

The review further treats of the work of superintendents and general missionaries; conventions; European immigration; Orientals; Mexico, Porto Rico, Cuba, El

Salvador, Central America, the Bahamas and Haiti; the Panama Conference; Mexicans in Southwestern States; the Indians; Church Edifice and Educational Departments; the Five Year Program; evangelism; city mission investments; annuities (year's receipts \$228,651); board of managers; district secretaries; automobiles; MISSIONS, "our magazine"; denominational journals; publications and distribution of literature; Panama-Pacific Exposition; conferences; Dr. Henry L. Morehouse (pointing out that when he entered the Society's service in 1879 its total income was \$192,230.56, while in 1915 it was \$747,313.72, and the permanent funds had grown from \$313,599.89 in 1879 to \$1,382,468 in 1915, or more than a million dollars increase). After touching upon a number of other points the review concludes with paragraphs on the Society's international influence, and the human and spiritual exports. The report was prepared and is signed by Associate Corresponding Secretary Charles L. White.

The special reports of Field Secretary Barnes, General Superintendents Woody and Kinney, Church Extension Secretary Proper, Superintendent Brooks (Foreign-Speaking Peoples), and Superintendent Brink (Education), follow, with the last report for the German work by Dr. G. A. Schulte, who died March 19, aged 78 years, after over twenty years of service. We quote these fine words from his pen:

"The mission of the German Baptists in this country is one of peace; they stand for loyalty to Christ and to their adopted country. Their sympathy may be intense for the suffering fatherland, but I may be permitted to remark that this sympathy does not disqualify them from being loyal citizens of America."

Nearly fifty pages are filled with reports of the general missionaries, who are also state superintendents, and of the educational and city mission work. There is also a special report on evangelism from the Pacific Coast Division, where Dr. Hinson was at work during a part of the year.

SOME OF THE STATISTICS

Contributions from Churches.....	\$251,562.50
Sunday Schools	7,588.62
Young People's Societies.....	745.38

Individuals.....	337,742.25
Gen. Conf. Free Baptists.....	1,102.00
Total contributions	\$598,740.75
Legacies.....	227,185.31
	\$825,926.06
Income from Invested Funds.....	98,354.08
	\$924,280.14

The total from the denomination was \$924,280.14, as against \$747,313.72 in 1914-15, but the increase was in legacies and individual gifts, not from the churches.

HOW MUCH OF THIS DID YOU GIVE?

THE MISSIONARY FORCE

Number of missionaries and teachers.....	1,230
Churches and outstations supplied ..	2,127
Received by baptism.....	6,451
Received by letter and experience..	4,540
Total membership mission churches	64,601
Sunday schools organized.....	145
Total number churches aided by gift or loan, or by both, since 1881, 3,054.	
Mexico, 24 churches with 1,428 members.	
Cuba, 58 churches with 1,997 members; baptisms during year 239.	
Pupils in primary schools 616; college 215; total 831.	
Porto Rico, 49 churches with 2,367 members; baptisms 134.	
El Salvador, 5 churches with 387 members.	
Schools for the Negroes 23, appropriations about \$100,000.	

Woman's Foreign Mission Society

Twenty pages are filled with the Directory of the national and district officers. The President's message leads the reading matter. The Foreign Department tells in 27 pages the main facts of the work in the different fields. Then there are reports from the Home Administration Department, the World Wide Guild, the Publication Department, and from the ten Districts, followed by the statistical reports and the Treasurer's report, and concluding with the by-laws and the names and stations of the missionaries. In her message the President says: The year, though not all we hoped, has been a good year. An increase of \$20,000 in donations, while not a 15 per cent increase, is substantial, and the pledge of larger results next year from the better methods installed in this. Our great army of volunteers is the strength of the Society; 270 members of district boards are getting under the burden of the National Society; 82 state secretaries

mapping out responsibility, and 654 association secretaries directing the forces in each association. But we shall give the address in September issue, so no more here. The reports from the missions give a comprehensive view of much value.

A FEW FIGURES

Total outgo.....	\$342,007.65
Total income.....	325,671.50
Deficit April 1, 1916.....	\$16,336.06
Raised before the annual meeting, each district that had failed to meet its apportionment raising its deficit.	
Total foreign appropriations.....	\$277,468.26
Receipts from churches, Sunday schools, young people's societies and women's circles.....	247,542.67
From legacies, including Mrs. Rockefeller's.....	325,217.41
Total receipts of the year from all sources.....	679,239.67
Prayer Leagues.....	723
Number of missionaries in service..	172
Stations occupied by these workers..	107
World Wide Guild Chapters, April 1	875

Woman's Home Mission Society

By-laws and full Directory precede the report of the Board of Managers, which covers changes in officers and board; the Five Year Program; relations with other organizations; work among young women; Light Bearers and Baby Bands; district secretaries and general workers; organization (showing 5,436 auxiliaries); financial; called to higher service; missionary fields; educational work; and the Baptist Missionary Training School. Reports of the district secretaries follow; also those of the World Wide Guild, and the general and state workers. The field of operations can be seen at a glance. The list of missionaries and their stations, statistical reports from the states, and the treasurer's report complete the 1916 Report.

SOME STATISTICS

Receipts from churches, Sunday schools, young people, etc.....	\$177,802.95
From individuals.....	16,412.00
Total from all sources for 1915-16..	237,809.07
Legacies outside the budget (Laura S. Rockefeller Fund).....	102,846.82
Disbursements for missionary work..	101,284.67
For educational work.....	80,296 10
Missionaries, working in 149 stations.....	236
School teachers and matrons, in 43 schools.....	141

Religious visits.....	131,868
Religious conversations not included in visits.....	33,552
Fireside School, families enrolled..	10,392
Bible Bands and Teachers' Meetings.....	4,940
Industrial Schools and Children's Meetings.....	9,988
Sunday School Sessions labored in..	11,342
Young People's Meetings conducted..	2,979
Women's Meetings conducted.....	3,611
Missionary Meetings conducted...	2,455
Temperance Meetings conducted..	642
Sunday Schools organized.....	102
Temperance Societies organized...	46
Other meetings attended.....	43,192

HOW MUCH DID YOU GIVE TO THESE TWO SOCIETIES?

The Publication Society

The report considers business conditions and the matter of profits; necessary enlargements of the Printing House; the new branch at Los Angeles; the Year Book; cooperative relations; summary of receipts for the year; new publications and periodicals. The Missionary Department deals with changes of district superintendents; joint and single districts; the Bible situation; Sunday school work; colportage; chapel cars; social service; foreign literature and annuities. The Department of Education tells of the organization of specialists to carry to the churches the literature, expert knowledge and inspiration of religious education, with special reference to the Sunday school, and young people. Standards have been set up and prizes offered for attainment. Training institutes and teacher training, new leaflet helps, adjustments of young people's work, lesson courses, and state organization through the appointment of a committee on religious education in each state convention, are other matters treated. Special reports are given on elementary work, social service and the Baptist brotherhood, and the daily vacation Bible schools. The newer phases of work are fully presented, and indicate decided progress and initiative.

FACTS AND FIGURES

Receipts for sales in Publishing Department,	\$744,889.77.
Receipts in Missionary Department from churches, Sunday schools, and all sources	

(including \$43,931.09 from Publishing Dept.) \$249,824.95.

Received for Bible work from all sources, \$7,334.54.

Total receipts from all sources \$1,389,075.64, an increase over last year of \$236,826.81. Cash balance March 31, \$29,634.80.

Aggregate output of periodicals, 1916, 58,982,970, an increase of 1,198,059 over last year.

Sunday school officers and teachers reached in training work, 220,000.

New Sunday schools organized, 218.

Colporters at work, 137; equipped with 58 wagons, 16 automobiles, and 3 cruisers. They have visited 159,575 families, and distributed 10,507 copies of the Scriptures, 1,198,344 tracts, and other literature.

Chapel cars report: churches organized 5; Sundays schools 16; meetinghouses built 4; pastors settled 7; conversions 1,128; baptisms 496; additions otherwise 270; Scriptures distributed 1,156.

Miles traveled by Social Service Secretary Batten, 45,404.



MINNEAPOLIS HAS SKYSCRAPERS AND FINE BLOCKS ON BROAD STREETS

An Important Announcement by the Department of Missionary Education

Baptist Sunday Schools are to Visit Latin America

The general plan for the Sunday school campaign of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society for the autumn of 1916 provides for a trip by boat and rail to our Latin American Home Mission fields. It is hoped that every Sunday school will make this trip, starting on the first Sunday in October and returning home in time for the great Christmas service on December 24th. The party will stop at twelve points en route to be entertained and instructed by representatives of the missionary work of the two societies that is being conducted at these points. Porto Rico will be visited first; from Porto Rico the party will sail to Cuba,

thence to Panama, passing through the great canal, journeying up the Pacific Coast to Central America and stopping to visit our new work in El Salvador. Thence by rail to Mexico, visiting two or three points in that troubled republic. From there they will go to Los Angeles to see what is being done for Spanish Americans in Southern California, and by that time it will be necessary to hurry home in time for Christmas.

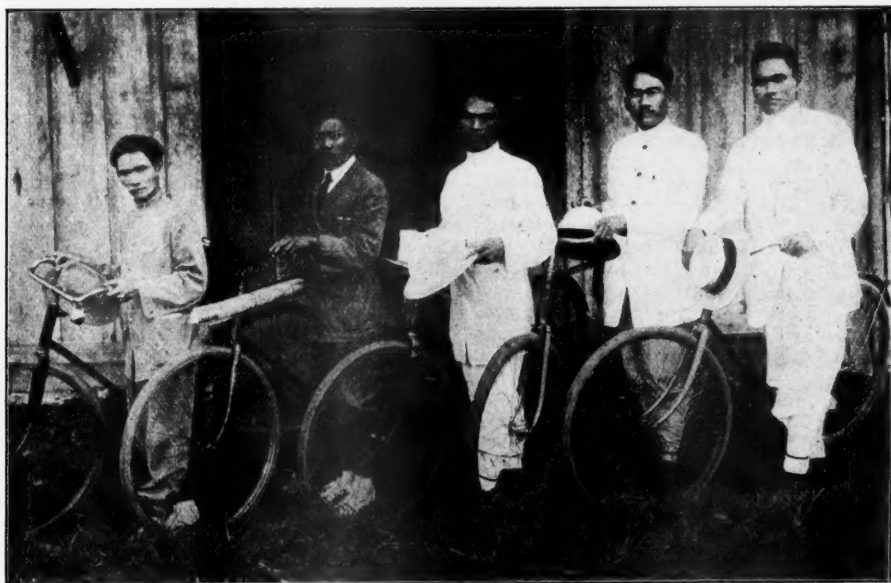
This will be the most elaborate and the most interesting educational campaign that our Home Mission Societies have ever conducted. Material will be ready in September. Inquiries may be addressed to the Department of Missionary Education, 23 E. 26th St., New York, about September 1st.

MISSIONS IN PICTURES



Recently Organized Chinese B. Y. P. U., Sacramento, California

Photograph by Rev. S. Fraser Langford, Pastor of the First Baptist Church of Sacramento, and deeply interested in this work



The Bicycle Evangelistic Squad of Negros Occidental, Philippines

These men go by twos and sometimes alone to the market places in the 200 towns and villages of Negros Occidental selling Bibles and preaching the Gospel. They are a "flying squad," going where they are the most needed. Thank God for such as these!

THE FIVE YEAR PROGRAM

RECOMMENDATIONS OF THE FIVE YEAR PROGRAM COMMITTEE

1. That the President of the Northern Baptist Convention for 1916-17 appoint a permanent committee to have charge of the Five Year Program for the period of the five years, this committee not to exceed thirty-five in number, the present committee to continue until its successor be appointed.

2. That providing it can be done without increasing the budget of the Northern Baptist Convention or the co-operating societies, the Five Year Program Committee appoint a special field representative who shall work under the general direction of the Five Year Program Committee and who shall especially devote himself to the securing of large gifts from individuals for the work of the denomination.

3. That one of the secretaries now connected with the Five Year Program shall include in his field of work the men of the churches, and shall be the representative of the Five Year Program Committee in its relations with the Laymen's Missionary Movement and the Baptist Brotherhood.

4. That the cooperating societies and the boards of the Northern Baptist Convention each be requested to designate one of their secretaries who shall be regarded as especially responsible for the carrying out of the plans of the Five Year Program Committee as concerned respectively with Foreign Missions; Missions in America; Evangelism; Education; Ministers and Missionaries Benefit Board; Social Service; and Religious Education through Sunday Schools and Young People's Movements.

5. That there be held throughout the year, under the direction of the Five Year Program Committee and the state organizations, a large number of Ministers' Institutes and district conferences for the purpose of assisting the churches in putting the Five Year Program in operation.

6. That as far as possible there be established

in the various associations Five Year Program Committees, which shall organize an every church canvass within their limits in the interest of the program.

7. We also recommend that churches establish Five Year Program teams which shall visit neighboring churches in the interests of evangelism and increase in the number of cooperating churches, and setting up within them the Five Year Program.

8. That we recommend the designation of Sunday, October 29, 1916, as "Five Year Program Day," to be observed by Baptist churches throughout the Northern Baptist Convention as a day which shall be devoted to prayerful consideration in every department of the church life of the part which each church should take in making possible the Five Year Program of Advance, the prayer and thought of the day to culminate in a definite statement of the church's purpose as to each item of the program. And we earnestly urge that predominant emphasis be given the plans for Five Year Program Day in state conventions and association programs and in the regular promotion work of the secretaries of state and national organizations.

RECEIPTS REPORTED 1915-16 ON THE FIFTH GOAL OF THE FIVE YEAR PROGRAM, INCLUDING RECEIPTS FROM INDIVIDUALS, LEGACIES, ANNUITIES MATURED, INCOME FROM FUNDS, ADDITIONS TO PERMANENT ENDOWMENTS

Foreign Mission Society.....	\$1,543,478
Home Mission Society.....	719,238
Publication Society.....	284,507
Woman's Foreign Mission Society.....	617,890
Woman's Home Mission Society.....	342,643
Ministers' and Missionaries' Benefit.....	471,227
Northern Baptist Convention.....	16,508
State Missions.....	562,065
City Missions (estimated).....	200,000
Total.....	\$4,757,556
1914-15.....	3,369,406
Gain.....	\$1,388,150

COMPARISONS IN RECEIPTS OF FIVE COOPERATING ORGANIZATIONS OF THE NORTHERN BAPTIST CONVENTION

	1915	1916	Gain	Per cent.
From churches on budget.....	\$1,189,623	\$1,211,291	\$21,668	1.8
From individuals, excluding annuities.....	543,611	919,063	\$375,452	69.
From churches and individuals for all purposes (exclusive of additions to annuity funds).....	2,054,081	2,227,978	173,897	8.
Legacies.....	267,464	1,041,095	773,631	289.
Additions to permanent funds.....	161,105	746,687	585,582	363.
Total receipts applying on Five Year Program (excluding additions to annuity funds and miscellaneous receipts).....	2,590,940	3,507,756	916,816	35.

In addition to above receipts there has been added to annuity funds \$378,338, an increase of \$356,455 over preceding year,

The New Five Year Program Plan

BY REV. F. A. AGAR, METHODS SEC'Y

The plan was carefully made many months ago, with the hope that it might become applicable to every State Convention.

The purpose was to reach every church in the State in the interests of the Five Year Program and an efficient church.

The place selected was Vermont, where the number of churches, the leadership and other conditions would allow of a thorough trial of the plan.

Operations began with a splendid Minister's Institute last December. It lasted a number of days; over ninety per cent of the pastors were present, the Convention making this possible by arranging for entertainment and paying the railroad fares of all the men.

Unity of purpose and a thorough understanding of what was involved was thus secured throughout all the churches. The goals and methods of the Five Year Program and a more efficient service became the common objective of every minister as a result of the Institute.

Time was then given for the forward movement to spread through the pastor to the local field.

Next, the moderator or chairman of the program committee of every association was invited to a meeting where it was arranged that ample time should be set apart at the coming meeting for a thorough presentation, to be followed by a discussion of the Five Year Program.

Meanwhile the Northern Baptist Convention had met and projected Five Year Program Day, Oct. 29, 1916.

Dr. Lerrigo and the writer have just come from the first two associational meetings and ample evidence is in hand to prove the success of the project.

Both gatherings, after thorough discussion, accepted a three-point objective:

1. To observe Five Year Program Day in every church.
2. An Every Church Canvass.
3. An Every Member Canvass in every church.

A strong active committee of men and women was appointed. Details of the

work to be done were discussed with the committee and definite plans made for carrying out the objectives, as follows:

1. In each Association at least three teams will be formed, consisting of one or more pastors, several laymen and a couple of women. Of necessity, these need not come from one church. (The Wichita and similar teams have proven beyond dispute the success of this method.)
2. A Young People's team may also be formed.
3. The committee will plan for one or more teams to visit every church at least once.
4. Where needed, help will be given to isolated, small or pastorless churches in putting through an Every Member Canvass or an evangelistic service.
5. Help where desired will be given to the local church in its plans for raising the budgets. Where there are no such plans the team will ask the privilege of raising a budget.
6. The teams will not attempt preaching services, but will give a witness for Christ, for missions, for the Every Member Canvass, and by lay witnesses will help pastorless churches to maintain worship.
7. The State Convention leadership will actively cooperate with the Associational Committee.
8. The District Secretary will keep in touch with the Associational Committee.
9. The Five Year Program Committee through its Executive or Methods Secretary will cooperate with the Associational Committee.

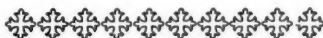
Finally each Association took action *undertaking to secure from every church within its bounds the full apportionment for all the missionary operations of the denomination*, and made the Committee before referred to responsible for seeing through this undertaking.

The plan is simple, the purpose wise. The machinery has been tested in other channels. As a piece of cooperative work fulfilling the real purpose of an Association, it ought to produce results, and it will.

MISSIONS' QUESTION BOX

ANSWERS WILL BE FOUND IN THIS ISSUE

1. "Many would call it——." Finish the sentence, and what does it refer to?
2. Who said, "The world has not outgrown its need for the testimony which it has been the privilege of Baptists to give?"
3. What is the slogan of the Columbia River District?
4. What is the name of the outgoing missionary who said, "It is Mother's Day tonight for me?"
5. Give chapter and verse for the two texts of the Convention sermon.
6. Who won the prize of \$100 in gold for the best essay on temperance?
7. Who read out the name of Justice Hughes, thereby leading to a demonstration for the Baptist statesman?
8. What is the name of the new Home Secretary of the Foreign Mission Society? (Be careful about the spelling.)
9. What are given as three great needs of the rural community?
10. Who said, "The people cherish the Bible above all things?" and of what people was he speaking?
11. What Convention speaker said, "There never was a lost seed of truth?"
12. "I'm not going to be simply an engineer, but——." What is the remainder of the sentence and who said it?
13. What is the gain in receipts reported for 1915-16 on the fifth goal of the Five Year Program?
14. "I think now of one normal school graduate who——." What did she do, and who is telling about it?
15. How long is the Five Year Program Committee, as now appointed, to continue?
16. "Delegates and visitors cannot recall Minneapolis without——." What?
17. How many conversions are reported from the chapel car work of 1915-16?
18. Who is the new president of the Woman's Home Mission Society?
19. "The great work of the church lies in the word——." What is the word, and who spoke the sentence?
20. Who is called our "grand old man?" and with what Society is he connected?



Missions for September

Will be a number rich in interest. ¶ The Travelogs will be resumed, with Cuba as the Travelogist's topic. ¶ The Convention Note Book will yield many good things seen and heard in lobby and convention hall, besides sententious sayings and significant reports.

¶ There will be articles of importance from mission fields and concerning the plans of work for the year. ¶ All the departments will be maintained with vigor. ¶ One or two new features will attract you. Watch for them.

¶ To keep up with the Five Year Goals, MISSIONS should have 75,000 subscribers before March next.

¶ If every present subscriber will renew and secure one new one, the number will reach 98,920. Why not? Will You get your ONE?

THE HELPING HAND

OF AMERICAN WOMEN TO THE WOMEN OF FOREIGN LANDS

EDITED BY HELEN BARRETT MONTGOMERY

The Meaning of the Convention



THE Minneapolis meetings mean a new confidence in the wisdom, sense of fairness, and spiritual vision of democracy. Difficulties were met, troublesome questions solved in such a way that the hopes of all forward looking Christians were quickened.

* *

The reports justified the hopes of multitudes that the denomination plans greater and better service. For the first time in years the Foreign Mission Society reports no deficit. The regular donations from the churches, young people's societies, etc., showed an increase over the preceding year. The Woman's American Baptist Foreign Mission Society also shows an increase in gifts from churches and circles. The year's increase of Foreign Society receipts was offset, it is true, by a considerable decrease in the gifts of a few individuals. If these gifts had continued as in previous years there would have been a good balance towards the \$100,000 voted at Los Angeles. The fact to be kept in mind is that, owing to that action of faith the missionaries were returned to their fields, a cruel cut was avoided, and no deficit resulted, through one providential means or another. Let us remember also that the Woman's Society received more than ever before in its history. *The tide is rising.*

* *

One of the most encouraging signs at

Los Angeles was the spirit which demands courageous leadership. The very time is a challenge to advance. Baptists must do so or perish as a great religious force. There is something thrilling in the annual report of the English Baptists at the end of the second year of the stupendous war. It might well be excused if when England is fighting a life and death struggle for her very existence, Christians should feel that nearer and more urgent calls excused them from the claims of Foreign Missions. On the contrary, the English Baptist Society reports no deficit for the first time in four years; reports a children's offering the highest in sixty-two years, an increase in offerings in all lines, including the woman's auxiliary and medical missions.

The report rings like a golden trumpet sounding across the seas to American Baptists, far more perilously drifting on a sea of prosperity than are our brothers battling through the rough waves of adversity.

* *

"This mission work of ours is not one that can be taken up or laid down at our pleasure. It is no excrescence or accumulated growth of the churches' life. We are all too apt to think of it as a work of supererogation which those who have a liking that way may engage in, and those who do not care about may leave undone. When shall we come to feel deeply that it *must* be done, that we are sinning when we neglect it?"

* *

We cannot live in a world of courage so superb and be untouched. American

Baptists must show themselves worthy to be counted in such a fellowship. We dare not talk calmly and mathematically about the necessity of prudence and caution lest we ask the churches too much. We are in danger of losing our souls by a too small and passionless service of the cross. Unless all signs fail, the Baptists at Minneapolis were awake to this, and ready for advance along the whole line.

The abiding impression of the Convention is its prayerfulness. The sessions blossomed in intercession, petition and thanksgiving. Tension was reduced, disagreement averted, vision given in answer to prayer. A denomination praying for the Kingdom is a denomination giving and sacrificing for the Kingdom.



Ambition

"I'd rather be a Could-be
If I could not be an Are,
For a Could-be is a May-be,
With a chance of being Par.

"I'd rather be a Has-been
Than a Might-have-been, by far,
For a Might-have-been has never been,
But a Has was once an Are."



WANTS FOR SOME ONE TO FILL

IS THAT SOMEBODY YOU?

Miss Mary D. Jesse writes of the very great need for a baby organ at Sendai, Japan. Who will have the privilege of supplying this need?

Sendai needs also pictures to use in telling Bible stories. Those used in Sunday schools at home are just the thing. Hymn books in English are much needed to use in classes studying English. Sacred songs and sheet music for piano or organ, if not too difficult, would be so helpful. Duets, quartettes and exercises, pretty marches for school use, are among the much needed school supplies. It is very difficult for the girls to get music in Japan. Is there not a church or Sunday school that has changed singing books and has some good books to send? Is there not some girl not taking lessons now who could send a sheet of music or some studies too easy for her now?

Let us give Miss Jesse a shower of music.

The books should be wrapped strongly and sent by parcel post, twelve cents a pound. Small packages carry better than very heavy ones, so it is better not to wrap many together. Address Miss Mary D. Jesse, Baptist Mission, Sendai, Japan. Send a postal card also, telling what you have forwarded to Japan, to Mrs. W. A. Montgomery, 110 Harvard Street, Rochester, N. Y.



The Preliminary Meeting

As we expect to have a report of this Tuesday afternoon meeting by a well-known writer in the September issue, we shall here give only the outlines. Mrs. Montgomery presided. Miss Eleanor Mare introduced the winners of the 1915-16 race. Eight states did all that was asked in the way of advance along the lines of the Five Year Program.

The districts gave their slogans and songs. These were inspirational and spiritual. There was a delightful informality and enthusiasm in this period. It was brought out that education will bring money, that responsibility develops interest, and that those who have enthusiasm and interest must take it to the rest.

Miss Frances Burr has the credit for a graphic representation of the Publication Department under the taking title, "The Booking Office." Eleven boys and girls came in one after another, carrying each a piece of literature, which was described in rhyme, while each was dressed to represent the literature carried. A boy carried a bell, and was dressed as a cook for the cook-book. A girl dressed as a college girl carried a study book. It was a fascinating exercise.

Some of the missionaries present were presented by Miss MacLaurin: Mrs. Upcraft, Miss Whitaker, Miss Suman, Mrs. Salquist and others.

Mrs. MacLeish spoke earnestly on "The Secrets of Success." Success is due to an all-inclusive organization of responsible women. There is failure if one cog fails—every woman is important. If officers of local circles fail, the association fails, and if the associations fail the state fails. When the machinery works then let us be prompt in doing each month's work in that

month. "Do it now!" the slogan of the Northwestern District, is good for all of us. How much in cheer would come to the board rooms if each quarter brought the quarterly payments from far and near. In this great work we work together with God, and we work with each other. Our objects are not unattainable if we use the power God has promised us.

A charming exercise, "A Day in Japan," completed the program. A dozen children, surrounded by cherry blossoms and chrysanthemums, went through the various occupations of their day — playing, learning, taking tea, retiring, singing. The two exercises, illustrating literature and mission school work, ought to be used in a thousand churches by the young people.



An "S. O. S." Call

CAN YOU HELP ON THIS?

Miss Mabelle Culley sailed for Swatow, China, late in the fall of 1914. Her freight left this country just before war was declared and never has gone beyond Hamburg. In her boxes were many valuable things which she will never be able to replace. There is no possibility of her obtaining the freight until after the war, and it is not certain that she will receive it then. A sum of money has already been sent to her which will help her partially to replace some of the most needed articles. She writes that she still needs the following, and we trust that some friends who read this will be very glad to supply one or more:

1. A good mimeograph outfit.
2. A baby organ.
3. A supply of lead pencils.
4. Pictures suitable for school.
5. A ball for games ("basket" or "volley").
6. A "Badminton" game outfit would be appreciated as the court does not require so much space as tennis.
7. Remnants of cloth (any weight) to use in the sewing classes, where they will learn to sew quilts and children's clothes as well as their own.
8. As my supply of music is not here either, copies of good songs for the girls will be appreciated — chorus, solo, duet, trio or quartette. Songs for special seasons as Easter, Christmas, etc.

For anything up to eleven pounds *parcel post direct to Swatow* is our quickest and oftentimes cheapest way to send goods.

The rate is twelve cents per pound. Goods which may not be sent in this way should be sent to Mr. Ernest S. Butler, Ford Building, Boston, Mass., to be forwarded by freight in regular shipments. Mr. Butler will inform the donors of the cost of sending in this way.



MISS NELLIE G. PRESCOTT
FOREIGN SECRETARY, W. A. B. F. M. S.

Gifts from the Heart

The first secretary of the British Baptist Missionary Society, the great, strong Andrew Fuller, on one occasion called on a nobleman and pleaded for the work in Hindustan, and in response was handed a guinea. Fuller, seeing the indifference in the manner of the giver said:

"My lord, does this come from the heart?"

"What matter is that," said he. "Suppose it does not come from the heart, it will answer your purpose as well. If you get the money why do you care whether it comes from the heart or not?"

"Take it back — take it back," said the Missionary Secretary. "I cannot take it. My Lord and Master will not

accept an offering unless it comes from the heart."

"Well, give it back," said the donor, "it did not come from the heart." With this, he stepped to his desk and wrote a cheque for £20, and handing it to Fuller said, "This comes from the heart. I love and honor the principles by which you are governed. I love the Lord Jesus Christ and His cause, and know that no offering is acceptable to Him unless it comes from the heart."



Seeing and Hearing

BY MRS. GEO. H. PETTENGILL

Chairman Foreign Mission Committee, First Baptist Church, Los Angeles

We know our District Slogan! Do you?

We know the names and stations of our Five Foreign Missionaries! Do you?

We know our District Song! Do you?

We know our District Color and Flower! Do you?

We haven't always known them, though!

Sometimes, things "go in one ear and out the other," but I have yet to know of anything "going in one eye and out the other," hence, when I asked our Woman's Society for a rubber stamp alphabet, they said "yes," and I have made it my business to convince them of the wisdom of their investment.

Our slogan is "South Pacific District. S-Study, P-Pray, D-Do." This I lettered on yellow cardboard, yellow being our District Color.

After obtaining the "Pencil Sketch" photographs of our five foreign missionaries, I lettered more yellow cardboard, mounting the photographs in the center, with name above and station below. These were mounted by cutting a 45 degree slit for each corner and inserting the photograph, — being easily removed when desiring to read the very interesting synopsis of the life printed on the back of each sketch.

The letters are nearly two inches high, and these cards, placed before us at each meeting, necessarily "penetrate"!

Our pastor, Dr. Francis, requested us to present our regular March program in lieu of the mid-week prayer meeting.

Our District Slogan and Missionary

cards were posted in conspicuous positions, and attention called to them.

The first chapter of "The King's Highway" was the basis of our program.

A brief introduction regarding the journey was given, followed by the meeting of the "Queen of Holland" and "Mrs. Peabody" — the former also reading the letter of welcome sent to the Edinburgh Continuation Committee upon their arrival at The Hague (the Queen in costume).

The striking contrast between this royal welcome and the meager achievements of a hundred years ago was pictured by a daughter of today and one attired in a century-old frock; here again the letters came into service, for the contrasting facts were lettered on cards, and displayed successively as they were announced.

A "chart and charcoal" exercise consisting of data relative to Egypt was given by a member of the committee, followed by a three minute talk on Educational Activities, then five minutes of Medical Missions, and six minutes pertaining to Egyptian Women, the latter speaker in costume.

We had prepared a wall chart about four feet square, upon which were drawn 16 arrows, radiating from a one foot circle. Each of these arrows was lettered with one fact which pointed to the ultimate conversion of the Moslems, — the speaker explaining each fact as she lettered, as "Newspapers," "Contact with Christians," "Study of the Bible," "Three Generations of Missionaries," etc.

This was followed by a brief closing plea to America to meet the Egyptian situation in a creditable Christian manner.

Our entire program consumed less than forty minutes; the participants had become so thoroughly "saturated" with their parts that they could not help but give them out clearly and convincingly and so they **COULD BE HEARD BY ALL!**

This is but a brief synopsis of our program, but judging from the congratulations and numerous words of appreciation bestowed upon the committee (do you ever congratulate *your* committees?), we feel assured the men, as well as the women, considered the hour well spent.

(You certainly can get a program out of this article. — Ed.)

A Chat with the Publisher

"OUR LITERATURE IS CERTAINLY LOOKING UP," is the cheerful salutation that is frequently gladdening the ears and eyes of the Publication Department these days. Of course this very welcome bit of praise carries with it just the faintest suggestion that the literature has perhaps been a little down; but the Literature Department feels about as much hurt at this as a fond mother who has had it called to her attention that her son and heir has outgrown his Sunday clothes. Indeed, those of you who have witnessed the spectacle of a small boy suddenly grown so that his arms and legs are dangling out of his clothes, making the latter appear ridiculously inadequate, will perhaps appreciate the situation when our splendid Society suddenly burst into bloom a year or two ago, leaving the literature which was its outward covering hopelessly insufficient for that purpose.

We were all too proud to have any regrets, so the composite mamma of this astonishing offspring just set to work with might and main to provide suitable clothes for it. Of course this takes time, but every month is seeing definite progress, and we trust it will not be long before we have a literature which will be not only beautiful but comprehensive and up-to-date.

Already a plan has been set on foot whereby, with the cooperation of our missionaries on the field, we hope in a few months to have a fine series of leaflets on each department of our foreign work—evangelistic, educational and medical. Be on the watch for these. They will be advertised as soon as ready, which will be as soon as the material arrives from the field. They will make you glad of any part you are having in the remaking of the earth and ambitious to do more.

Meanwhile the work of remodeling our literature as it is reprinted will go steadily on. At present we have to offer practically new leaflets on Buddhism and Brahmanism, the series to be enlarged later by leaflets on Mohammedanism and Confucianism. We have also ready revised Bible readings—"God's Thought about the Nations" and a reading on "Giving."

There is a constant demand for "inspirational literature" and we believe that

the leaflet, "Is it Worth While?" with its "Pocketful of Answers" is a step toward filling this demand. Two things at least we feel sure it will inspire in those who read; one is a new enthusiasm for the kind of work our Society is doing in the Orient, and the other is an intense admiration for the apostolic type of Christian which the Gospel, true to its history, is producing there. If with this last comes the wonder whether, compared with these, we self-indulgent twentieth century Christians are really Christians at all, we shall perhaps be none the worse for that. In any event we guarantee inspiration to the amount of more than the leaflet's price (three cents).

Our girls seem to have been the favorites of the Publication Department this year, and some of the most attractive of the year's publications have been devoted to the World Wide Guild. Perhaps as a crowning piece comes Miss Applegarth's play, "Broken China." As the little rhyme says, "It's bright and catchy—tragic too." Indeed it has about everything that a good play is supposed to have, for together with the inevitable tragedy and pathos, it has an undercurrent of humor, some distinctly funny situations, and a real funny-man who is calculated to arouse the most phlegmatic audience. Try it on your church (price 15 cents) and see if you can't get MISSIONS in with a laugh and a tear where all your scoldings have failed.



For My Baby's Sake

BY EDITH B. GURLEY ESTEY

If the soul of my baby had happened to stray,
And in coming from Heaven had lost the right
way,

Why, it might have been born under India's
skies

Or in Africa's jungles have opened its eyes.

O Saviour, who lovest the children of men,
What strong mother-arms would have tended
it then?

Kept its wee toddling feet ever safe and secure,
And the heart of my treasure unsullied and pure?

Would she take the dear toddler to rest on her
knee,
And teach the sweet story that "Jesus loves
me?"

Oh, I pray, as my babe to my bosom I take,
"Heaven bless all the children, for my baby's
sake!"

THE WORLD WIDE GUILD

A Letter from Mother!

MY DEAR WORTH WHILE GIRLS:

Miss Noble has asked me to tell you of the arrangement for your department in MISSIONS, and I am very glad to do it because I so love to come in touch with you. Since the idea of the Guild came to me and I had the pleasure of writing your Manual, you seem like my own big family, and I love to talk with you now and then.

Miss Applegarth, the originator of the brilliant ideas which have been appearing in this department, has been obliged to give up her editorship, and the Guild Commission, which is continually looking after your welfare, has asked your own Miss Alma Noble to add this care to her executive secretaryship, and she has agreed to do it. So, you see, you are not going to be turned over to strangers but are to have a chance to cement even more strongly the bonds which bind you to your two secretaries, for Miss Crissman also will often speak to you through these columns.

Nor will you lose Miss Applegarth entirely, for she has promised to do some thinking for the Guild, and to furnish, now and then, some of her bright suggestions for programs.

I wish you might all have been present at the first annual meeting of your Guild in Minneapolis! It would have inspired you with courage. An older member of one of our societies said, as she passed the platform after the meeting, "Now I can go down to my grave in peace. I know that this work is going on."

That is what you are doing for us all, girls; filling our hearts with joy as you come forward to bear your share of responsibility for this great work. We know it will never fail so long as the girls rally to the standard.

God bless you, Worth While Girls!

MARTHA H. MACLEISH,
Chairman W. W. G. Commission.

First Annual Meeting of the World Wide Guild

MINNEAPOLIS, MAY 16

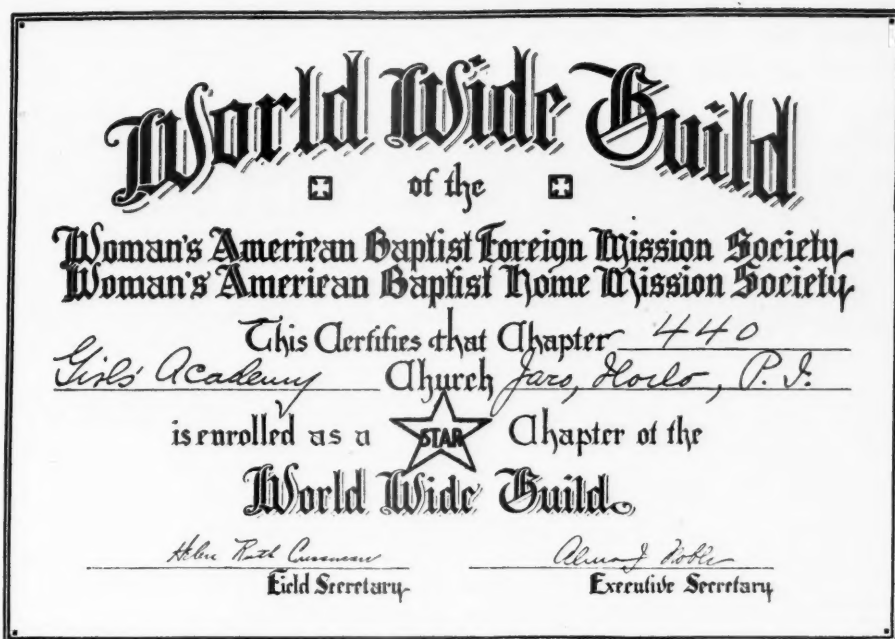
Our first Annual Meeting!

It will go down in the annals of history in red letters, capitalized, with plenty of superlatives; and I know you will agree that it should be so recorded when I tell you about it.

Minneapolis has several chapters, and from the numbers of young women and girls who came with banners and pennants, they all must have been represented, besides many more from St. Paul. Chapter 887 had a beautiful blue satin banner with "W. W. G." embroidered in gold, and it was placed on the platform. The program had been arranged by Mrs. Eulette and Miss Lester, two members of the Guild Commission, and as you read about it you will see how easily it can be adapted to state, association, or even city rallies. The artistic genius of Miss Frances Burr was evident in the printed program, which is a charming souvenir of the occasion, containing a facsimile of our pin, our rose, and the words of our song and covenant.

Our beloved mother, Mrs. MacLeish, presided, and Mrs. Lester, President of the W.A.B.H.M.S., led the responsive reading, prayer being offered by Mrs. Montgomery, President of the W.A.B.F. M.S.

Then a group of eight or ten girls came to the platform discussing excitedly the meaning of an invitation they had received to a W. W. G. meeting, wondering what the letters could stand for, and finally saying, "We won't guess any longer; we will go." They took seats in front, and the program proceeded. First, there was a brief explanation of the Guild by the executive secretary, then followed four living pictures in a large gilt frame made for the occasion. The first represented a group of foreigners just landed at Ellis Island, a "Wistful, Wondering Group," most



artistic and appealing. The next was most picturesque, showing some of our Red Men with Miss Nelson and her interpreter, "Steve," in the foreground — a "Wonderfully Wronged Group." Then followed a short talk by one of our home missionaries, Miss Morey, kindergarten teacher in Aiken Institute, Chicago. "Winsome, Waiting Girls" were represented by five bewitching Japanese girls, and in announcing this picture Mrs. MacLeish said they must be waiting for our Miss Evelyn Camp to tell them our story of love and peace. Miss Camp is a member of the First Church, Minneapolis, is young woman's secretary for Minnesota, and goes to Japan this fall to assist Miss Mead in Osaka. She was introduced and spoke most earnestly on the topic, "Why We Go." The last picture portrayed "Women Without Girlhood," a group of Hindu widows. The whole was effectively summed up in an earnest talk by Miss Crissman.

Then followed a long-heralded event, the presentation of the 500 Star Certificates. Twenty-nine states and the Philippine Islands were represented by as many young women, to whom the certificates for each state, tied with royal blue ribbon,

were handed as they marched to the platform. Our beautiful song was sung by the congregation, and our covenant read; after which prayer by Dr. Riley of Minneapolis closed our first and memorable annual meeting.

Flashlights from W. W. G. Conference Hour in Minneapolis

Fifty young women plus the executive and field secretaries had an informal conference together, and the following are a few of the bright ideas exchanged. The result of it all was a new joy in the bigness and worth-whileness of girls working with God.

The banner states in enlisting their full apportionment of chapters are as follows: New Jersey, Maine, West Virginia, Kansas and Washington.

A garden party in August is a unique way one chapter follows to enlist new members for the fall work.

Now is the time to plan for summer Christmas trees. Boxes for the foreign field should be ready to send off in August, and the work on the Christmas boxes for the home land should be well started. Do your mission Christmas shopping early!!

WORLD WIDE GUILD—WORTH WHILE GIRLS WORKING WITH GLADNESS

Work meetings and program meetings do not go hand in hand. The King's business requires our undivided attention.

Great emphasis was placed by the Conference on the devotional part of the program. Through worshipful song and prayer Christ becomes a guest abiding in every meeting.

Flashlights of groups of girls at work were inspiring. A Pacific Coast chapter reports having read this past year 171 missionary books. A chapter in Iowa has enlisted the young men for mission study; 60 are now enrolled. At Peru, Indiana, the girls of the entire association meet together every three months for a social time and inspiring program. Plans and suggestions are exchanged and a sense of "togetherness for a world-wide task" is intensified.

Internal Revenues!! Revenues are important in our great governmental system, so we too may adopt the plan in the King's business. A W. W. G. Chapter in Illinois has levied a 20 per cent tax on all luxuries such as soda water, ice cream, moving pictures, etc., and thus again the gifts pour into the treasury. After all, we as Worth While Girls are bought with a price. We are not our own, and ALL that we OWN we OWE.

A Shining Example

These givers are members of the Second Mesa Hopi Baptist Indian Church. This church has 22 members, 5 are children and 17 are contributing members. Their budget for the year was \$66.40, and the following is what they gave:

American Baptist Home Mission Society.....	\$6.00
American Baptist Foreign Mission Society....	7.00
Woman's Home Mission Society.....	25.00
Woman's Foreign Mission Society.....	5.00
Redlands University.....	1.00
Ministerial Education.....	1.00
State Missions.....	17.00
Publication Society.....	2.00
Ministers and Missionaries Relief Fund.....	1.00
Northern Baptist Convention.....	1.00

They also gave on the debts of the Societies...	\$66.00
For expenses of their Sunday School.....	8.00
For their own missionary to the Navajoes.....	9.40
	60.00

\$143.40

Annual Report of Executive Secretary, Alma J. Noble

The World Wide Guild is seven months old, a beautiful, healthy, growing child of which its mother may well be proud. Of course it is too young to walk alone without a steady hand to guide it, but it can say "Thank you" for all the lovely plans and surprises that have been made for it and "Please" be patient with mistakes and stumbling. It gives promise, too, of growing into the Winsome, Womanly Graces of a Worth While Girl by Working with God for the Whole World's Good.

Last year's reports showed only 589 young women's missionary societies. The chapters enrolled by April 1st of this year numbered 875, but the total number of young women's societies reported for the year is 1,200. That 1,200 meets the objective for the first year of the Five Year Program. Five states exceeded their objective and we are so proud of them!

New Jersey exceeded by eight chapters, Maine by five, Washington by two, West Virginia by five and Kansas by eight. Some missed the mark by only a few chapters.

These 875 chapters include a large number of new ones, which is most gratifying. One chapter has grown in a few months from twelve to sixty members; another church sent in five applications all at once as the result of a banquet given the girls by the women to enlist their interest and cooperation, and still another came from the Girls' Academy at Jaro, Iloilo, Philippine Islands.

Over 1,500 letters of inquiry have been answered by the executive secretary, letters asking for information about the Guild, suggestions for programs, rallies, etc. It has been a great pleasure to attend several rallies and to meet with such hearty response from bright, eager, earnest girls.

Organized Sunday school classes are finding in the Guild that which meets their long-felt need—a chance to become actively allied with the great work of our Woman's Mission Societies, and they are enrolling in large numbers.



HELEN CRISSMAN
FIELD SECRETARY OF THE W. W. G.

The words of our national song were written by Miss Mary Vassar, and breathe in every line the true aim and spirit of our Guild. Our pin is a silver star with W. W. G. cut in the center and already the first supply is entirely exhausted. Our flower is the white rose, beautiful symbol of the purity and sweetness and unfolding of the Christ love and purpose in the life of each girl.

The use of the study books of each Society has been urged in order that this child may early learn to "follow the leaders" of our Mission Societies and having learned to follow, that it may prove worthy of the responsibilities of efficient leadership in the future.

*Faithfully Yours,
Anna J. Drake*

207 Anderson Place, Buffalo, N. Y.

How the Work Grows

FROM THE ANNUAL REPORT OF FIELD
SECRETARY HELEN R. CRISSMAN

This past year, as a field worker, I have attended two national conventions, three state conventions, three summer conferences, many associations and gatherings in local churches. A detailed glimpse of one month's itinerary will give a definite idea of the work. I have attended ten city and associational rallies for young women, spoken at seventeen local meetings, organized ten new chapters in the Guild, sold 140 W. W. G. pins, 400 copies of the W. W. G. song, and considerable literature designed especially for the use of young women.

It has been my privilege to visit many of our Baptist colleges and some of the state universities in the interests of Baptist women's work. Some do not know of the opportunities their own denomination presents. Others are eager to do but do not know where to begin. With definite plans these girls return to be a force in the home church. I think now of one Normal school graduate who returned from one of last summer's conferences and organized a W. W. G. Chapter among the young people of a country district. An enthusiastic letter tells of joy in that service. Others have returned to organize pathfinders, to lead junior bands, or to take charge of missions in the Sunday school. Social service makes its appeal to college women, but too few know of the Christian social settlements under our own Board, or of the need for trained Christian leadership in the home land. Then from beyond the home land realms there comes the report of victories won and the appeal for new workers to take new lands and to claim the "new girl of New China," the homemakers of Japan and the sad child-widows of India for Christ. The Orient presents its needs to every college woman.

This year indeed has only increased my belief in the bigness of the work of girls, for girls and by girls in the Master's name. May we in the coming year rally to the colors in ever-increasing numbers, and may we together lift high the banner of the Cross of Christ, for "By this Sign" we conquer.

TIDINGS

FROM BAPTIST WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY JANE MAYNARD



FOR the women of the Northern Baptist Convention, the "call to colors" sounded at the preliminary meetings on May 16th in the First Baptist Church of Minneapolis. The ushers at the door gave to the convening women the gaily colored notebook of the W.A.B.H.M.S. From the first notes of "Come, Thou Almighty King," the spirit of enthusiasm and joy in the service of the Master rang out, and in all that was done throughout the day sang its glad accompaniment.

The morning session, beginning at ten o'clock and presided over by Mrs. A. G. Lester, was under the auspices of the Woman's Home Society. The opening words of the President were a plea for all the women there assembled to "get into the spirit of the meetings." Miss Mary E. Randall, the daughter of the first white child born in Saint Paul, conducted the devotional services, emphasizing especially the necessity of "abiding in the Master" and praying for courage and wisdom for the problems of the future. The meeting was then given over to a Round Table on

the Five Year Program, conducted by Mrs. Frank M. Goodchild of New York. In her introduction she pointed to the Five Year Program as the chance which had come to the Baptist denomination to dedicate itself anew to its high calling. That the question of women's share in the great program of the denomination is vital and is being dealt with as such, with a seriousness of purpose, without sentimentality and efficiently, was clearly demonstrated when in answer to the questions set forth, woman after woman rose to add some of the treasures of her experience and thought to the value of the discussion. Some of the points emphasized were: that confidence in our ability and in the power of the Lord was necessary for success; that now was the time to begin; that abundant working material was in the hands of every woman; that the plan of the Five Year Program was evolutionary rather than revolutionary, being merely an intensifying of the activities in which the women were already engaged; and that young women must be attached permanently. Mrs. Goodchild visualized the talk by the following chart:

THESE ARE NECESSARY

THESE WILL RESULT

CONFIDENCE
IMMEDIACY
CONSTANT PUBLICITY
STRENGTHENING OF PRESENT
PLANS
ENLISTMENT OF ALL
BRINGING IN OF YOUNG CHILDREN
CULTIVATING THE SUNDAY
SCHOOLS
PERSISTENCE
LOYALTY
POLICY
LEADERS
FUTURE

A map on which the different states were represented was explained by Mrs. Katherine S. Westfall, and the gratifying fact was shown that eleven states had met their full apportionment, and that all but four states had exceeded their last year's gifts toward the bearing of the financial burden of the Society.

THE WORLD WIDE GUILD

When in the future the historian of Baptist Missions makes his records, he will give an important place to the evening of May 16th, for that date marks the first annual meeting of the WORLD WIDE GUILD. From first to last it thrilled with the spirit of youth, of hopefulness, and of the joy that comes in the first real efforts for the Master. As the World Wide Guild is the daughter of the two national women's societies, it was fitting that the program of the first annual meeting should embrace both the home and foreign phases of the great mission movement. Miss Alma Noble referred to the World Wide Guild as the "best plan of preparedness" ever heard of, in that it prepared not only leaders for the mission movement of tomorrow, but prepared them for *union* missionary work. Miss May Morey of Aiken Institute, Chicago, told in a stirring way of how she had consecrated her life to work in a home mission kindergarten after a successful career in the public schools. Miss Evelyn Camp, a young woman soon to go to Japan, spoke of some of the needs of the foreign field and of her

eagerness to help meet them. Tableaux representing the different fields were shown between the speeches. Miss Helen Crissman, Field Secretary of the Guild, gave a talk full of inspiration on the gifts which are ours to lay before the King now as in the days of old, the "gold" of our material gifts, the "frankincense" of our prayers, and the "myrrh" of sacrifice of self, that life may be had more abundantly. The meeting closed with the reading in unison of the Covenant of the Guild, the significance of which was a reconsecration of Baptist young womanhood to the cause of missions.

ANOTHER ROUND TABLE

The second Round Table on Missionary Instruction in the Sunday Schools, which could not be conducted at the preliminary meeting of the Society because of the detention of Mrs. Beardsley of New York by a washout, was held on the afternoon of May 19th in the Westminster Church. That the necessity and likewise the problems of putting missions in the Sunday schools were being recognized was shown by the eagerness with which the women presented their questions and gave their suggestions. The women evidently realized that in the thorough instruction of missions and missionary giving, the problems which confronted them today would be solved for tomorrow.

Mrs. Beardsley used the following chart as the scaffold on which to build the discussion:

MISSIONS IN SUNDAY SCHOOLS

AGE	GRADE	AIM	MATERIAL	METHOD
6	Cradle Roll Beginners	Missionary atmosphere	Bible Child life, its customs and needs	Story, song, prayer, giving pictures, objects and curios
6-9	Primary	Information		
9-13	Junior	Information	Biography, facts, incidents, papers, books	Platform Instruction Memorizing Class activities
13-16	Intermediate	Inspiration	Geography History	Organized Class. Contact with missionaries
16-20	Senior	Obligation Consecration	Y.P. study books	
20	Adult	Responsibility	Elective Course	Study Class Personal service

The Annual Meeting

THE NEW OFFICERS

On the evening of May 22nd, the W.A.B.H.M.S. held its annual meeting at the Northern Baptist Convention. On the platform, attractive with flowers and shaded lamps, sat the officers, workers and missionaries of the Society, with Mrs. A. G. Lester presiding, Mrs. T. S. Tompkins of Pasadena, California, offered a prayer for the Society and the officers and for wisdom in all plans. The election of officers for the new year was reported as follows:

OFFICERS

President—Mrs. Smith T. Ford, Chicago. First Vice-President—Mrs. George W. Coleman, Boston. Second Vice-President—Mrs. L. A. Crandall, Minneapolis. Third Vice-President—Mrs. Charles Sumner Brown, Cincinnati. Fourth Vice-President—Mrs. T. S. Tompkins, Pasadena. Corresponding Secretary—Mrs. Katherine S. Westfall, Chicago. Recording Secretary—Mrs. Charles H. Wilkinson, Colorado. Treasurer—Mrs. John Nuveen, Chicago.

Mrs. Lester introduced the new president in a very beautiful way, using the figure of the relay race and saying that she had finished her "heat" and was just touching elbows with Mrs. Ford, who in turn was ready to run her part of the race. Mrs. Ford responded with a plea for a "chorus of prayers," and as she quoted, "As much as in me is, I am ready," none could help but feel that the work of the past would go on in the work of the future in one great on-moving force.

THE PRESIDENT'S ADDRESS

Mrs. Lester gave the president's address, emphasizing especially the new work which had opened in Nicaragua, the sending of two graduate nurses to Puebla, the encouraging progress of the World Wide Guild, and the great loss to the Society in the death of its first president, Mrs. J. N. Crouse, and of its first missionary, Miss Joanna P. Moore. As Mrs. Lester finished her tribute to these two noble women who had builded along the two lines of effort which constitute the work of the Society, that at the home base and that on the field, the audience rose and remained standing as the familiar strains rang out: "For all the saints who from their labors rest."

Mrs. Lester applied in a practical and simple way the great aims of the Five Year Program to the individual woman, showing that it was simply another call to service, a duty "to spend and be spent."

As she finished the ushers brought to the platform armfuls of beautiful flowers, to express in an all too inadequate way, the great gratitude which the W.A.B.H.M.S. has always felt for the service Mrs. Lester has rendered as its presiding officer and will continue to render as a member of its Board of Managers, through her devotion to the work, her executive ability, and her far-seeing vision.

THE WORK OF THE DISTRICTS

The story of the work of the year was told by the four District Secretaries. Miss May Huston said the New England District had raised more than one-fourth of the entire budget of the Society; that the news of conversions from all points was the answer to the challenge of the first aim of the Five Year program; that the ten missionaries in New England should be doubled and trebled if New England was to be freed from the domination of the Roman Catholic Church, and that nowhere in the world was the need of Christian efforts greater than in New England. Mrs. Reuben Maplesden said that the encouraging things in the Middle States District were: that ten of eleven states had exceeded their gifts of last year; that the individual gifts had increased; that more time was being devoted to prayer, and that more and more the work was *with* and not *for* the needy. She told of the frightful persecutions which followed those who became Christians, even here in free America, and pleaded that more workers be sent out and more prayers offered for the suffering in this country.

Miss Ina Shaw, District Secretary for the Middle West, gave as the three most encouraging facts in the work of her District: the increase in the gifts, the added interest on the part of the pastors, and the great numbers of souls won by the efforts of the missionaries; here, as an example, she mentioned the number of conversions among the Croats of Kansas City. The Middle States District needs especially to interest the uninterested

three-quarters of the women in the churches; to do something for the Mexicans in the southern states, to send more workers to the mining camps and in the sugar beet district of western Nebraska. "May we not," Miss Shaw said in conclusion, "go home with a better understanding of the command, As the Father sent me, so send I you?"

Miss Carrie O. Millspaugh spoke on the needs of the Pacific District for more money and more workers. She told of difficult conditions in San Francisco, where 20,000 evangelical Christians have to bear the brunt of the conflict with evil, and where "follow-up" work was so necessary. "One Japanese girl converted in America means twenty in Japan," was one of her stirring statements. The low percentage of Christians in the western states was appalling and made its own plea for more extensive Christian work there.

Miss Mildred Jones told of some of her experiences among the Italians of Detroit, which showed the great need on that field. Miss Mary Hyndman tried to get into one short address all of the great work which Aiken Institute is doing in the heart of Chicago, and the inspiration of the success of that enterprise was great enough to fill everyone in the audience with a desire to go out and turn abandoned city churches into Christian mission centers. The program of the evening was completed by a lecture, illustrated by stereopticon slides, on the Baptist Missionary Training School and the work of its graduates, by Dr. Behan.

A.B.H.M.S. AND W.A.B.H.M.S.

The session of Tuesday afternoon was under the auspices of the two home mission societies and was given over to work in Latin America. The representatives of the W.A.B.H.M.S. were Mrs. F. J. Miller, of the Board of Managers, and Miss Victoria Wikman, a missionary teacher in Puebla, Mexico. Mrs. Miller's address was on Cuba "from a woman's point of view," as she had seen it in her recent visit. Miss Wikman told of the needs which harassed Mexico presented now as never before. The entire session pointed out with a plainness that could not be denied the challenge from our Latin neighbors on the south to reach out a helping hand.

Our New President

In electing its new presiding officer, the Woman's American Baptist Home Mission Society chose not only a woman who had been a member of its Board of Managers for the past ten years and was therefore thoroughly familiar with every phase of home mission work, but a woman who has a claim on every part of the United States. Mrs. M. Louella Palmer Ford is a native of New York, attended college in the South, was a pastor's wife in New England,



MRS. SMITH THOMAS FORD

has traveled extensively in the West and resides in Chicago. Mrs. Ford lived in Syracuse until her marriage to Dr. Smith Thomas Ford, then pastor of the Central Baptist Church (now the First Baptist) of that city. From Syracuse, Dr. and Mrs. Ford moved to Lowell, Massachusetts, where Dr. Ford served for nine years as pastor of the First Baptist Church. For the past twelve years they have lived in Chicago, Dr. Ford holding the pastorate of the Englewood Baptist Church, one of

the largest and liveliest churches of the denomination in Chicago. Here Mrs. Ford devotes her time to the many tasks of a busy city pastor's wife, and has drawn to herself many admirers because of her efficient service and many friends because of her winning personality.

In things secular Mrs. Ford has been equally active, being a member of the Englewood Woman's Club and serving on its educational committee. She is also historian for the General Henry Dearborn Chapter of the Daughters of the American Revolution.

Mrs. Ford is especially endowed with literary gifts. After her graduation from Hollins College, Virginia, she did post-graduate work at Vassar College and the University of Chicago, specializing in short story work, journalism and English. She is a member of the Committee on Publications of the Woman's American Baptist Home Mission Society and is well known to the readers of *MISSIONS* for her contributions to *Tidings*, and to the friends of the Society for the home mission literature she has written, including "Elementary Home Mission Stories for the Sunday School," "The New Day," and "Six Suggested Programs Based on *Old Spain in New America*."

The Woman's American Baptist Home Mission Society is most fortunate in having as its president a woman who has both wide vision and an ability to grasp details, rare intellectual gifts, a charming personality and a deep spiritual energy, such as are combined in Mrs. Ford.



The Woman's Banquet

In Donaldson's attractive tea-rooms at 5.30 on May 23rd, 500 women gathered for the Annual Banquet. After a delicious dinner, Mrs. Gale of Minneapolis began the program by a welcome as hearty as it was unique. These were her opening words:

"Should you ask me whence this gathering,
This great gathering of women,
In the Land of Sky Blue Water,
Where the Falls of Minnehaha
Flash and gleam among the oak trees,
Laugh and leap into the valley,
I should answer, I should tell you
They have come from every District
Of our well beloved Districts
Stretched from eastward unto westward.

They have come to tarry with us,
Tell the 'Story of the Year'
Writ 'From Ocean to Ocean,'
And in 'Oriental Gardens.'

When we looked on you we loved you,
Welcomed you with love and gladness
To our hearts and to our wigwams;
We shall part from you with sadness.
Go not eastward, go not westward,
Tarry with us, make your homes here!"

With the same swinging verse and appropriate words, Mrs. Gale introduced the rallying song of the Northwestern District, the "songsters" of the evening and the several speakers. Mrs. Lester made a plea that the women there assembled might not forget among such pleasures as the banquet that it was the desire to reach out a helping hand that had brought them all together. Mrs. Safford of the W.A.B.F. M.S. gave two pictures of the foreign field that spoke their own message. Miss Harriet Cooper told, as Mrs. Gale said in introducing her:

"Of the people right about us,
O, the famine and the fever!
O, the wailing of the children!
O, the anguish of the women!
But she'll tell us, too, the story
Of the wondrous sunshine-maker
How she made a hole in Heaven,
And let down the heavenly sunshine
Into dark and cheerless wigwams."

The message of Miss Cooper's speech was the need of home missions for the propagation of the foreign mission enterprise. Mrs. Montgomery gave a stirring address, emphasizing the ever tightening bonds between the East and the West. "America is the seed plot of the world," was her message. Mrs. Gale spoke again in conclusion, saying:

"Many days we've spent together,
Questioned, listened, waited, answered,
Filled our minds with words of wisdom,
Been encouraged and been strengthened.
Go back to your homes and people,
Live among them, toil among them —
Cleanse the earth from all that harms it.
All our danger is in discord,
All our strength is in our Union.
So we'll work in love together,
Smoke the Calumet, the Peace-pipe,
As a signal to the Nations.
Let us now before our parting
Sing the song that binds together —
Stand and sing it, hand in hand-clasp."

As she finished the women rose, clasped hands around the table and sang "Blest be

the tie that binds," with a depth of feeling which meant only one thing—the deepening of the spirit of sisterhood.



MRS. JOHN NUVEEN

A Message from Mrs. Lester

TO ALL OF THE WOMEN OF OUR W. A. B. H. M. SOCIETY:

I want to express my very great appreciation of your continued, your patient, your loving and loyal support of the work during the six years in which I have served as your leader. They have been years in which we have been called upon to make more changes in our policies than at any other given period in our history. They have been preëminently years of reconstruction, years in which we have been learning to cooperate more fully in all departments of our denominational work.

This process of change and readjustment has often been very trying. We have had many "growing pains," for growth in our great Christian enterprises, like growth in the world of nature, must always involve change: but I believe we can all say, as we look back, that trying and painful as it has sometimes been, each step has resulted in growth, in progress.

Changes have come to us now in leadership. Three new names stand in our roll of officers.

A few months ago we welcomed our new Treasurer, Mrs. John Nuveen of Chicago. Although she felt unequal to the task, she is already demonstrating her ability to handle our finances; the only drawback is a lack of funds to practice with. (This is where every woman can help her.)

We welcome also our new Vice-President, Mrs. Charles Sumner Brown of Cincinnati. Knowing what she has done for the work in her own city and state, we are assured that she will add greatly to our official strength.

We welcome also our new President, Mrs. Smith T. Ford of Chicago. You who heard her at Minneapolis have already pledged to her your allegiance; and all over our states North I know that our women are going to give to her the same splendid support they have given to all of our leaders in the past. Mrs. Ford brings to this work unusual ability, and this she will use to extend the work of our great Society.

We shall have splendid leadership in those who have been with us for years and those who are just beginning their work. The year before us is big with promise. Our Master is calling for great things, and we can do them if *every Baptist woman will do her very best.*

FANNY B. LESTER.

THE BAPTIST MISSIONARY
TRAINING SCHOOL

Extracts from the Annual Report

The year has been a year of splendid testing. It has convinced us of the wisdom of the reorganization of our courses and has discovered to us the necessity of even more accurate classification of the student body. It has set its seal of approval upon our placing supreme emphasis in all our work upon the spiritual appreciation of the values of life as presented in the facts of both human knowledge and divine revelation, and above all it has brought to us a deeper realization of the guidance, love and power of the Heavenly Father. It has necessitated a reaffirmation of the foundations upon which we stand, and while the phrasing of these founda-

tions is the same as it was a year ago, the experiences of the past months have carried over into this reaffirmation a richer content and greater reality than they have contained hitherto, and the year closes leaving us profoundly grateful for our Father's leadings.

ENROLLMENT.—It was expected that because of the enlargement of courses, the extension of the period of study, the necessary slight increase in boarding fees, and the more rigid adherence to the entrance requirements, the student body this year would be far less in number than any previous year. It was very gratifying therefore to learn that the registration for the entire year has been twenty in excess of what it was last year, 89 being the total registration.

* * *

PRACTICAL WORK.—Twenty-two churches and Sunday schools have been served by our students in visitation work during the year. Over 30 missionary and other religious programs have been participated in by our girls upon request. Nine industrial schools, enrolling over 400 children, have been conducted among 10 nationalities. Two of our girls have been teaching English to 15 Italians, while one other has been conducting an English class among 22 Chinese women.

Under the able management of Mrs. Paige a kindergarten has been established in the Training School building. Twenty-eight boys and girls of 10 different nationalities are given work five afternoons a week, several Training School students assisting the director. It is planned, as the work develops, to conduct mothers'

meetings and boys' and girls' clubs in the building also.

* * *

RELIGIOUS LIFE.—The School religious life, as usual, has centered about the Saturday evening prayer meetings and the daily chapel exercises. These have been marked this year by a depth of reality, a genuineness of utterance, a consciousness of dependence upon God and the reality of His presence, a consequent waiting upon God in prayer, which has given to us all a new sense and appreciation of the life that is hid in God. The chapel services have been varied this last year in one respect by having a special service on Tuesday of each week, at which time the period is extended to forty-five minutes and the young women are given the privilege of hearing an inspiring sermon from some leader. In this way messages have been heard by the students which otherwise they could not have heard because of their Sunday duties.

* * *

APPRECIATION.—The loyalty of the Board, of the faculty, of the student body, of the friends of the School, has been a continual source of strength and an inspiration to your President, and in grateful acknowledgment of the trust and co-operation revealed by so many, and of the ceaseless help and presence of the Divine Spirit, he pledges himself again to the work of the Master in the training of our young women as it is embodied in the purpose and plan of our Training School.

W. P. BEHAN, President.

WORKERS' DEPARTMENT

"Study to Shew Thyself Approved Unto God"

THE NEW TEXT BOOKS

Old Spain in New America, by the Rev. Robert McLean and Grace Petrie Williams. With the great Latin-American Congress held in Panama just passed, with conditions in Mexico in their present critical state, this study book will prove a source of information that cannot fail to make our women realize the wonderful need and opportunity for Christian service in Latin-American countries and inspire them to work, pray and give, that we may conquer this part of our country for our great King of kings.

Not only is the subject matter of unusual interest, but the authors have happily compiled the book so it catches and holds the attention.

Send for it now and prepare for the fall work. You cannot afford to miss reading it, even if you do not use it as a study book in your church.

A set of programs based on the book with novel suggestions for its use will be sent with each order or upon request. The Suggestions

for Leaders will be as helpful as ever and may be had for five cents.

The books are the usual price: Postpaid, cloth 57 cts.; paper 35 cts. On an order of ten or more copies the postage will be prepaid, making the price 50 cts. and 30 cts. respectively.

A package of supplemental literature may be had for 25 cts.

Children of the Lighthouse, by Dr. Charles L. White, is the new Junior Book. This fascinating story of two children who lived in a lighthouse and learned much about the children in Cuba, Mexico, Porto Rico, and our large cities, will help to give our little people a glimpse of the road of service, where, as travelers, they may become real factors in the spreading of the gospel. The story is designedly written with simplicity, so the children may read it for themselves, or understand as it is read to them. The price postpaid is 29 cts. The Teacher's Manual is full of attractive suggestions for the presentation of the book. Price 10 cts.

Send all orders to the LITERATURE DEPARTMENT, 2969 Vernon Ave., Chicago, Ill.

Prayer Calendar for July-August

This calendar, in which appear the names of the workers of the Woman's American Baptist Home Mission Society on the dates of their births, gives a special opportunity for the prayers which they need all the time.

July 12. — Miss R. Amelia Williams, retired missionary to the negroes, 1005 Brinckerhoff Ave., Utica, N. Y. Miss Mathilde Brown, missionary among Scandinavian immigrants, 455 Shawmut Ave., Boston, Mass.

July 13. — Miss Jennie Johnsen, missionary at Kodiak Baptist Orphanage, Wood Island, Alaska. Mrs. James G. Franklin, missionary among the negroes, 449 Hudson Ave., Brooklyn, N. Y.

July 15. — Mrs. Anna G. Murdock, city missionary, 5302 Pasadena Ave., Los Angeles, Cal.

July 20. — Miss Lula Jackson, missionary teacher, La Maya, Oriente, Cuba.

July 25. — Miss Sarah E. Noyes, missionary among Italians and Jews, 213 E. 23rd St., New York City.

July 27. — Miss Alice Cushing, missionary among the negroes, 612 Gay St., Nashville, Tenn.

July 29. — Miss Gertrude Miller, missionary among Italians and Jews, 5805 Whittier Ave., Cleveland, Ohio. Miss Mary C. Nicholas, missionary among Italians, 60 Vanderwater St., Providence, R. I.

July 31. — Mrs. Jane E. Lindsley, missionary among the negroes, 1801 Pullen St., Pine Bluff, Ark. Miss Helen Tenhaven, city missionary, 811 French Ave., Sioux Falls, S. Dakota.

August 1. — Miss Ada M. Postgate, city missionary, 624 Elm St., Youngstown, Ohio.

August 4. — Miss Bertha Nicolet, missionary among the French, 19 Chester St., Taunton, Mass.

August 6. — Miss Annie M. Dingel, missionary among the Germans, 733 7th St., Milwaukee, Wis.

August 8. — Miss Bertha E. Kirschke, missionary among Slavic nationalities, 1394 Vinewood Ave., Detroit, Mich.

August 10. — Miss M. Eva Richardson, missionary among the negroes, 1703 Monroe St., Vicksburg, Miss. Mrs. A. E. Read, matron, Tidewater Institute, Cheriton, Va.

August 11. — Miss Maude Skiles, city missionary, Y.W.C.A., Toledo, Ohio.

August 13. — Miss Charlotte Gomott, teacher among the negroes, Florida Baptist Academy, Jacksonville, Fla.

August 16. — Miss Rachel Craig, missionary among the Italians and Jews, 309 Utica St., Fulton, N. Y.

August 18. — Mrs. Amanda Egli, teacher among the Chinese, 533 Merrimac St., Oakland, Cal. Mrs. C. S. Brown, teacher among the negroes, Waters Normal Institute, Winton, N. C.

August 19. — Miss Nellie S. Truman, teacher among the Italians and Jews, 431 Greene Ave., Brooklyn, N. Y.

August 22. — Miss Finette Jewett, teacher among the negroes, Hartshorn Memorial College, Richmond, Va.

August 24. — Miss Mina B. Morford, matron at Indian University, Bacone, Okla. Miss Anna E. Gage, missionary among the Italians and Jews, 34 Elm St., Newark, N. J.

August 25. — Miss Esther Palacios, missionary among the Spanish speaking people, Caguas, Humacao, Porto Rico.

August 27. — Miss Emma L. Miller, missionary among the Slavic nationalities, 110 Soto St., Los Angeles, Cal. The Rev. G. A. Learn, superintendent of Kodiak Baptist Orphanage, Wood Island, Alaska.

August 28. — Miss Grace M. Baity, missionary among the Italians and Jews, 213 E. 123rd St., New York City, N. Y.



New State Directors

Arizona — Mrs. L. W. Coggins, 45 Coronado Road, Phoenix.

New Associational Directors

New York — Eastern-Otsego Asso., Mrs. Clarence W. Horton, Edmeston.

Washington — Western — Bellingham Bay Asso. (Y. W. & Ch.), Mrs. Allen Hamburg, Mt. Vernon.

Wants of Missionaries

CHINESE

Miss Jennie J. Egli, 533 Merrimac St., Oakland, Cal. — Pretty pieces of calico for dolls' dresses.

CITY MISSIONS

Miss Augusta C. Johnson, 401 Orchard St., Milwaukee, Wis. — White thread No. 40; needles No. 6; kindergarten scissors.

Miss Rachel Craig, 309 Utica St., Fulton, N. Y. — Large-eyed needles, silkateen thread, scissors, chair for mission, knives for wood work, cloth for work bags, stiff brushes for stenciling, American, Syrian, Spanish and Russian gospels.

Miss Marguerite Cochran, 1207 Morse Ave., Rogers Park, Chicago, Ill. — Strips of colored paper, mounting cardboard, pictures of children for kindergarten, posters, material for construction work in vacation school.

CUBANS

Miss Florence Harrington, Iglesia Bautista, Santiago, Cuba — Hektograph.

Miss Alice McCarthy, Manzanillo, Oriente, Cuba — Portable organ.

GERMANS

Miss Anna Knop, 6131 S. Carpenter St., Chicago — Basted handkerchiefs and aprons for girls and women; Sunday-school papers.

INDIANS

Miss Ida Wafflard, Lodge Grass, Mont. — Two bracket lamps for Girls' Dormitory.

Miss Ruby P. Norton, Crow Indian Mission, Pryor, Mont. (Freight and express, Edgar) — Red calico quilt linings, thread.

Miss Eva Fewel, Fallon, Nevada — Unbasted patchwork, postal card size, white thread, No. 40, Bible pictures, large and small.

Miss Elizabeth G. Glick, Saturno Bldg., Reno, Nevada — Cut, unbasted patchwork, white thread No. 30, phonograph.

ITALIANS

Miss Cora Beath, 213 E. 123rd St., New York City, N. Y. — Women's skirts, heavy and suitable for scrubbing.

MINERS

Miss Myrtle Rayner, Carneyville, Wyo. (Freight and express, Alger) — Phonograph, construction paper for kindergarten, crayola.

Miss Elizabeth Carr, Box 213, Oak Hill, W. Va. — Reed, different sizes, round and flat; raffia, natural and colored.

NEGROES

Mrs. Darthula Ghee, 719 S. 1st St., Clarksville, Tenn. — Bibles, song books, a barrel or box of summer clothing for women and children.

Mrs. Lydia C. Rogers, 900 Nebraska Ave., Kansas City, Kans. — 15 yards of apron gingham, 10 yards of bleaching, 6 yards of quilt calico.

Miss Charlotte Murray, Shaw University, Raleigh, N. C. — Material for sewing department, white thread No. 60 and No. 70, needles No. 7, 8 and 9, pins, scissors, sash curtains, books for reading room.

Miss Anna Pederson, Box 43, James City, N. C. — Wall blackboard, Moody and Sankey Gospel Hymn books 1-6, large-eyed needles, thread No. 50, small thimbles, clothing, especially for children.

Mrs. Nellie L. Bishop, 11 E St., Chattanooga, Tenn. — Gingham aprons for women, serviceable second hand clothing of all sizes, coarse print Bibles.

Mrs. L. L. Brown, Americus Institute, Americus, Ga. — Books for library, pictures, clothing.

Miss Mabel H. Parsons, Spelman Seminary, Atlanta, Ga. — Works of Shakespeare.

Miss Caroline M. Grover, Spelman Seminary, Atlanta, Ga. — Feather beds to be made into pillows.

Mrs. Hattie R. Watson, 140 N. Henry St., Atlanta, Ga. — Table linen, hand towels, children's books and games.

Mrs. S. E. Bailey, Dermott, Ark. — Bibles, Testaments, tracts.

SLAVIC RACES

Miss Nathana Clyde, 2110 Quindaro Blvd., Kansas City, Kans. — Children's clothing.

Miss Belle Chisakofsky, 1204 W. 4th St., Wilmington, Del. — Basted white aprons.

Miss Rhodwen Jones, 1202 Hillside Ave., Edwardsville, Wilkesbarre, Pa. — Song-book for Sunday school.

MISSIONARY PROGRAM TOPICS FOR 1916

- JANUARY. The Churches of Non-Christian Lands — Their Heroic Past.
 FEBRUARY. The Churches of Non-Christian Lands — Their Hopeful Future.
 MARCH. Some Builders of the King's Highway.
 APRIL. Notable Baptists of Asia and Africa.
 MAY. The Bible and Missions.
 JUNE. Training Workers.
 JULY. Missionary Snapshots.
 AUGUST. The Northern Baptist Convention.
 SEPTEMBER. State Missions.
 OCTOBER. Cuba.
 NOVEMBER. Porto Rico.
 DECEMBER. Mexico.



AUGUST TOPIC: THE NORTHERN BAPTIST CONVENTION

1. Devotional Exercises, calling for a number of brief prayers after the Scripture reading.
2. Selections from the Report in this issue of *MISSIONS*, dividing the selections among ten persons. This will enable one to tell of the Convention business; and one to take each of the five Societies, describing the sessions of each, and giving the incidents. Four others can divide among them the items, and such striking incidents as that of Dr. Ahlquist and his mother. One might take the words of the outgoing missionaries (the young women), and another the young men.
3. Present the summaries of the Annual Reports found in *MISSIONS*. This may be done by the leader, who should also speak especially of the prayer spirit of the Convention. The material affords chance for a meeting of the most effective character. Sing the hymns that were sung at the Convention, opening with "How firm a foundation."

SEPTEMBER TOPIC: STATE MISSIONS.

1. The Story of Beginnings. (This is told in "The Commonwealths and the Kingdom," a textbook on State Missions that can be found in the missionary library, or may be procured from the American Baptist Publication Society; price 50c.)
2. Means and Methods of State Convention Work. Treated fully in the same volume.
3. See Report of Committee on State Conventions in the Baptist Annual for 1915, for interesting statistics.

NOTE. — The Report for 1916 shows the following: Convention workers: general 257, pastors 1,620; missionary churches and outstations 2,430; baptisms on mission fields, 15,997; members in mission churches, 115,254; raised in States for Convention work, \$406,111; contributed by Home Mission Society, \$258,474; by Woman's Home Mission Society, \$22,815; by Publication Society \$41,400; invested funds, \$2,436,698. The mission churches raised for beneficence \$102,782. In four States the baptisms numbered more than 1,000: New York 1,420, Pennsylvania 1,381, Indiana 1,095, Missouri 3,042. The Home Mission Society aided in every State but one. Reports from all the States were full of encouragement, evangelism being the chief note.

Send to your State Superintendent for literature.



A Hundred Miles in Eight Days

Rev. George W. Lewis of Ungkung, South China, gives a vivid description of a brief evangelistic tour which he took recently and in which he covered 100 miles in eight days. Where it was possible he rode his wheel and where he could not ride he pushed it over high hills. This wheel attracted much attention and gathered many crowds to whom he preached, for in that part of China even a wheel is wonderful. The missionary was accompanied by two Chinese preachers. During the day they went from village to village making calls and preaching, and in the evening they took a stand in some open place in a village, arranged lamps, lantern and benches and commenced to sing. As soon as a crowd had collected they began a preaching service which was followed by private conversations with men who wished to make further inquiries and this lasted well on into the night.

Going from village to village preaching and making calls was by no means always as simple a matter as it sounds. One day, feeling sure that the rain of the night had cleared off, they started out, but they had gone but a little ways when it began to pour again. Before he was quite drenched, the missionary managed to find shelter with some cows under a straw shed. Some one brought him an umbrella and he set out again, but soon found that carrying the umbrella with one hand and pushing the wheel with the other was hopeless. The usual roads in China are not much more than two feet wide and sometimes are such narrow paths that he had to take a choice as to whether he would keep his feet or his wheel on the road, for there was not room for both. Just before he reached the village for which he was bound he had to cross a stream. It unexpectedly proved to be up to his waist so that his rolled-up trousers were of no avail to keep him dry. He felt a little strange going around making

calls in wet clothes, but the Chinese had no fine furniture to be injured by dampness and they were too polite to laugh. Before night he was dry again and suffered no harm from the experience.

Several nights were spent in places where there were no Christian chapels and the missionary party told the gospel story to those who had never heard it before. One evening Mr. Lewis had a talk with a man of some wealth and influence who had been attending church for less than a year. They were talking of the future of this man's eighteen-year-old son. Knowing that the father had but just begun coming to the church and that he had a big business on his hands, Mr. Lewis took it for granted that he would plan on the boy's going into business. Finally, however, the father, with considerable embarrassment and emotion, said, "I realize that neither my son nor I are worthy, nor does the boy have the ability, but if he had and the Lord should be willing to have him in the ministry, I should be pleased most of all." What a thrill it gave the missionary to realize that this father had spiritual rather than material ambitions for his son.

From Gambler to Large Christian Giver

The Sgaw-Karens of the Bassein district have recently erected a fine new brick high school building. Its cost is 26,000 rupees, of which the government gave 9,000 rupees and the rest was raised by the people. The largest giver paid 1,500 rupees of this amount, at least part of which he had to borrow. He said he often had to effect a loan to enlarge his business and he did not consider his private interests of any greater moment than the building of this edifice, dedicated as it is to the interests of God's kingdom. He and his family, and in fact his entire village, were Buddhists until a few years ago. Now he is a leading member of the flourishing church there, although in his earlier days he was a gambler.

ITEMS FROM EVERYWHERE

Rev. John Dussman of Vinukonda, South India, describes the attention which was gained by the gramophone on evangelistic tours in the jungle. In most of the villages this was a new feature and great was their astonishment as they listened to music and speaking which came from a box. Was there some god in it? Does the missionary by some magic have some hidden and unknown divinity in it? Is it a new incarnation that belongs to the white man? Such were the questions which arose in their minds. And when they heard music, hymns and conversation in Telugu they were simply lost in astonishment. The missionary had no trouble in getting a hearing morning, noon or night.

The native pastors and teachers of the Henzada Burman Association discuss such subjects as "Methods of approach I have found useful in preaching to the heathen," "Suggestions on how to win our pupils to become Christians," and on "How to make a school win the favor of a community."

The Day Memorial Church in Madras, after more than ten years of effort and waiting, was dedicated Friday, December 3, 1915. It contains a chapel-hall with a reading room and other small rooms attached. It stands in Vepery on the Bishopville compound at the corner of Vepery High Road and Rundall's Road. It is substantial, attractive and commodious and will be the center for all our student and Telugu work in that city.

A portable baptistry is proving of much use in the Huchow field, East China, where Rev. J. V. Latimer is working. He says of its inception, "My heart has often rebelled when I have had to lead the candidates for baptism down into these Chinese canals to administer the ordinance. It has been especially trying for the women, who are naturally timid, and are all the more so in sight of a jeering, non-Christian crowd. My thinking led me to undertake the building of a portable baptistry. The work of a carpenter and a tinner brought something to pass. The other missionaries told me it looked like a coffin, but nevertheless one of them was willing to borrow it when he had five students to baptize a few weeks ago. It has brought commendation and congratulations from the

Chinese from every quarter. I am able to take it from place to place as needed in my boat. Of the 32 baptized in it thus far, 14 have been women and girls."

Rev. L. C. Smith, of Nellore, South India, gives the following incident:

"Last night one of the brightest Brahman students of the graduating class sat with me until a late hour. He began by saying, 'Tell me more about Jesus.' I did my best. With tears in his eyes and a heavy heart he told me how he had waded through Hinduism seeking satisfaction for the yearning within his soul but had not succeeded in finding it. He lamented the sad condition of his country and freely stated that the light now breaking upon 'our India,' as he called it, has its source in Christ and not in Hinduism. There are others in our school just as bright and promising as this young man. If they can be won they will most certainly become leaders. So far, it seems that our schools are about the only part of our forces that are touching the Brahmans. This fact in itself, so it seems to me, is sufficient justification for our schools."

Life size paper images of horses are burned at the graves of ancestors in China so that their spirits may ride in the next world, also that the devil may be carried in ease and accordingly leave the dead in peace. Gold and silver covered paper to represent money is strewn in front of houses and along the roads to bribe the devil so that the spirit of the corpse carried along the way may rest undisturbed. Paper images of men are burned at graves that they may serve the spirits of the buried ancestors.

Mrs. H. F. Gilbert of Vanga on the Congo, writes: "When desiring some feature in the school or in the kitchen one does not ask, 'Where shall I buy it?' but 'What have I that can be adapted for the purpose?' As I write there are two hand sewing machines singing merrily under the care of school boys. They make the school clothing after I cut it out and I confess to some pride in their work because I trained them. Each step in their progress was a small triumph as I had no idea of their ability when I began."

The Palmur, South India, district has had an encouraging year. Rev. E. Chute was on tour from January till May and after the rainy season until Christmas. Everywhere he found crowds anxious to

hear the gospel message. Many times after listening for hours, they still continued to ask questions about the one God and the only way of salvation. The Pal-mur station church, besides paying all its own expenses and contributing to the Bible Society, has manifested its loyalty by raising 100 rupees for the war fund; and this in spite of the fact that the people are all poor.

At the close of a meeting in a town in the Palabala (Congo) district an old man followed by others came bringing two fowls and a dozen eggs. After taking their seats the old man said, "We thank you for your message and now come to ask you to send us a teacher. We will give him a house to live in now and as soon as the rains are over we will build a schoolhouse." A school teacher has since been sent them and there are now 80 or more names on the school roll.

Rev. A. M. Boggs has had a successful year in the Sattenapalle field of South India. Large crowds have attended the meetings and there has been little opposition; 209 have been baptized, of whom 25 were caste people. More preachers are needed on the field. One of those now working is responsible for 30 villages in which Christians are living. It is his duty to visit all these villages once a month and many of the Christians get no other Christian teaching than he can give at these monthly visits.

On the Ungkung field one church has been divided to make two. The new organization starts out fully self-supporting. One of its members who has considerable wealth has undertaken to provide the meeting place, which when completed will be a very satisfactory building. This large giving on the part of one man is acting as a stimulus to the whole field.

In Madras four new buildings have been erected and dedicated during the year, three chapels and one schoolhouse. One of the chapels was the Day Memorial which is in constant use and is a continual joy and help. The other two chapels, each costing about 400 rupees, were erected by the people at no expense to the mission. The schoolhouse was enlarged and improved by one of the Telugu Christians. Each little congregation is now collecting funds for the purchase of the needed furniture.

A three-weeks Bible school in the Udayagiri field resulted in many of the

young people, who had never seemed to realize their responsibility to evangelize the people about them, getting a new vision. One man who is in a first class government position said, "I am feeling more and more convinced that God is calling me to give up this situation and devote my life to the preaching of the gospel in the outlying villages."

The boarding school at Ungkung can soon have more pupils than it can possibly accommodate, for there are many openings for chapel-schools all over the district. This would be very encouraging if there were any good dormitories or any real school building to accommodate these children of our Christian community when they are ready to take higher studies.

The Passing of a Veteran

(By a regrettable oversight the following tribute to a veteran missionary failed to appear in *MISSIONS* in the issue for which it was prepared. It is not too late, however, to give due honor to Dr. R. R. Williams, who died suddenly at Redlands, California, on January 28 last, a few days before his seventy-sixth birthday. — Ed.)

Robert Reynolds Williams was born in a log cabin near Prospect, Ohio, Feb. 6, 1839. Very early childhood experiences made a deep impression on him and memories of those days continued through life remarkably vivid. Strong religious convictions were then received. He longed for guidance, but it was not until the age of 21 that the message of the gospel was brought home to him. He immediately abandoned his thoughts of the legal profession and began at once to preach. After further schooling he was ordained to the ministry and had several successful pastorates. Later he attended the Theological Seminary in Chicago and graduated in 1873. In his senior year he came into contact with the great apostle to the Telugus, Dr. John E. Clough. Receiving the appointment to the presidency of the Baptist Theological Seminary among the Telugus, located at Ramapatnam, India, he left the following autumn for the foreign field. Upon his first acquaintance with Dr. Clough he met his sister, Miss Vina Ruth Clough, and married her before he left America. She died on the third anniversary of their wedding, and was buried under the palms within sight of their first home. In 1881 he returned to the United States to raise money for a fine new seminary building on the mission grounds, which he constructed on his return in 1882, — a splendid edifice costing \$17,000, built in spite of great obstacles by reason of primitive contrivances and unskilled labor. It is a monument to his memory which will endure for generations. During his year's stay in this country, he married Miss Alice Mills of Buffalo, N. Y., and she returned with him for his second term. To their great disappointment her health called him home and they arrived in 1886 with their two children. He served as pastor in Madison, So. Dakota, and Kansas City, Kansas. In 1891 the family returned to India, where until 1896 he was in his former position as president of the Theological Seminary. Besides his instruction of hundreds of students during these years, he wrote several works in Telugu. During the last year, he had a fall which crippled him for the rest of his life and he returned soon afterward to this country. The last years of his life were spent in Ottawa, Kansas, and Redlands, Calif. He is survived by his wife, a daughter, Mrs. Paul J. Linsley, and four sons.



Teaching the Rich

One of the greatest opportunities that comes to a minister is to unlock a rich man's heart and mind to meet the growing needs of his church and of the great missionary societies. He can accomplish this by personal influence and public instruction.

It is a joy to see a group of men who have been patting themselves on the back for giving fifty dollars annually to all the missionary causes, gradually behold the need and increase their contributions until each is giving five hundred dollars a year to home missions, still more to foreign missions, and also proportionate amounts to the other good causes. At least one pastor has seen this change take place.

Such men may be counted on to enlarge their offerings, and draw their wills for the causes in which they have become so deeply interested. A rich man is hopeful material on which his pastor need not hesitate to work.

Such a change in giving to missionary causes always brings with it a new devotion to the church, an added loyalty to the minister, and a wider interest in the extension of the Kingdom of God. It also transforms the life of the one who has come out of the darkness of commercialism. A pastorate may lack many elements of success, and may not be greatly appreciated, and yet be abundantly fruitful if the minister is able to prove to his forgetful members the principle of Christian stewardship. — *Charles L. White.*

Roman Catholic Growth in the United States

Those who inquire concerning the growth of the Roman Catholic Church in this country will be interested in the following statement found in *The Missionary*, a Catholic organ:

During the year 1914 in the United States, 9,883 pastors of Catholic churches

expended \$79,064,000 for new work, repairs and maintenance of the churches under their direction; 994 presidents of colleges and seminaries expended \$3,976,000 for new work, improvements, repairs and upkeep of the colleges under their direction; 5,488 pastors in charge of parochial schools paid out for new work, repairs and maintenance \$16,464,000 for the schools under their direction; 284 managers of Catholic orphan asylums expended \$852,000 for new work, repairs and upkeep of the asylums under their direction; 115 managers of homes for the aged and infirm expended \$345,000 for new work, repairs and upkeep of the homes under their direction; 509 directors and superintendents of Roman Catholic hospitals expended \$4,072,000 for new work, repairs and upkeep of the hospitals under their management.

We wish the same authority could tell us how much of the \$5,000,000 that went into the hospitals and homes was collected from Protestants under a system of practical compulsion.

Prohibition and the Indians

What prohibition has done for the Indians in Arizona is shown in the following report of the superintendent of Fort Yuma School, California:

The greatest change in condition has come with the advent of prohibition in Arizona. Yuma, just across the Colorado River, into the streets of which we look from Indian School Hill, has experienced a change which seldom appears except in fiction. All of the saloons have been replaced with clean business enterprises. The town has been renovated in every way and bootleggers, the greatest curse to Indian progress, have been relentlessly prosecuted, and since January 1, 1915, not one Yuma Indian has been known to take an intoxicating drink where previous to this ten drunken Indians were to deal with in a single day and the first Sunday in May, 1913, there were 17 arrests on the reservation for drunkenness and disorderly conduct.

A Secretary for Men's Work

The Five Year Program Committee has designated its Methods Secretary, Rev. Frederick A. Agar, to be the representative of the Committee in its relations with the Laymen's Missionary Movement and the Baptist Brotherhood. The Baptist Brotherhood later confirmed this action by electing Mr. Agar its field secretary. This does not mean that Mr. Agar is to be withdrawn from the work which he has been doing so effectively during the last two years in behalf of church efficiency. It does mean that in addition to this work he will take on other tasks in connection with the Brotherhood, and as the Baptist representative in relation to the interdenominational Laymen's Missionary Movement. In other words, he will be the special secretary of the Five Year Program Committee for men's work.

Missions in the Sunday School

Our method of presenting missions in the Sunday school doesn't seem at all unusual, but I find that there are many people who have not heard of it. Our Sunday school averages 150. The first Sunday in every second month the work of one mission society is taken up in the opening exercises. The missionary committee plans as interesting a short program as it can, having different ones tell missionary stories, sing songs, or give missionary recitations, ending with an appeal for the society whose work is being presented. The entire offering for that day goes to that society. We find the offerings on 'missionary Sundays' about double our usual collections.—*Mrs. L. E. Riley, Tremont, Ill.*

A Home Mission Book

Kingdom Preparedness, by Bruce Kinney, presents in his incisive way this writer's views on Providential Preparation for Our Task, Who is my Neighbor? Is Ours a Christian Nation? Home Missions and the Coming Kingdom, Modern Problems in the Unfinished Task, and America's World Obligation. Six addresses are here put in more permanent form, in the hope of stimulating the reader to have part in the shaping of affairs in these critical days. The home mission plea runs through the volume, which strongly puts many truths

that cannot too often be emphasized. (Fleming H. Revell Co.; 75 cts. net.)

Spelman Closing Exercise

Lowell wrote, "What is so rare as a day in June!" Had he lived to attend a Spelman Commencement, he probably would have substituted "a day in May." These May days are the crowning days of the year in the sunny Southland. Nature has donned her most beautiful garments, and young hearts chained to study for eight long months of the year in the schools come forth fancy free, eagerly responsive to her most attractive mood.

Spelman has just closed a very successful year. She conferred the degree of B.A. on three young ladies of the college department; eight were given diplomas as professionally trained teachers; three received diplomas as trained nurses; and thirty were graduated from the high school. Year by year there is a larger proportion of the students in the higher classes, and better work is being required. Old graduates returning for commencement greetings tell of younger Spelmans springing up here and there over the country, the results of their labors. Even from far-off Africa come tales of a great school fashioned from her model by one of her loyal daughters in the hinterland of Liberia. Spelman is an acknowledged power for good, and she is constantly widening her sphere of influence.

The sermon before the religious societies was preached by Richard Orme Flinn, D.D., of Atlanta, on the 14th; the commencement sermon by Rev. W. D. Powell, corresponding secretary of the Baptist Convention, Louisville, Ky., on the 21st. Both were strong, purposeful sermons. Monday, May 22, was Class Day, with fine program well rendered. Tuesday was packing day. With trunks well roped and characters expressed in terms of a clean room to leave behind, a tired band slept sweetly in anticipation of rising early next morning for commencement and home-going. The commencement program was carried out most interestingly, and amid a flutter of parchments and flowers, handshakes and good wishes, the year 1915-1916 came to a happy close. The school will reopen (D. V.) on Oct. 3, 1916.—E. O. WERDEN.



CHAPEL CAR AND COLPORTER



A Busy Month in West Virginia

BY REV. W. H. BAYLES, COLPORTER

"This month has been crowded pretty full. Wherever I have gone I have received the warmest sort of response from my brethren and the people generally. In addition to my statistical reports I should relate briefly some of the things of the month as they have impressed me. I began with the Minister's Institute of the Hopewell Association. I was here from Friday until Sunday. We had a very excellent meeting in attendance, interest and spirit. I accompanied Rev. J. W. Bragg to his appointment at Layland, four miles away, on the Sunday night. Layland is a coal-mine town, where some time ago an explosion occurred in which 113 men lost their lives. One of the most remarkable things in the history of mine explosions occurred here. It was that 47 men, after having been entombed four days and all hope of their lives had been given up by their friends, walked out alive. I was with Brother Bragg here for four nights in services and visitation with him through the days. We had a good meeting. The people are deeply sobered by the experiences through which they have passed. Several manifested interest, asked for prayer and declared their purpose to live for Christ. Just one man among the 113 who were killed was known by everybody to be always and everywhere openly a Christian. The beauty of his life and the strength of his influence for good was upon everybody's lips. His life will continue to bear fruit for good for a long time to come. Some of the members of his family have professed personal acceptance of Christ since his death and two of them were received for baptism while I was there. I was deeply impressed by what I saw and heard with the fact that one unanswerable argument in favor of Christ is a real life for Him.

From this meeting I went to join Brother

Withers in a Sunday School Institute at the Salem Church in Hopewell Association. The church is situated out some fourteen miles from the railroad and is made up of a fine lot of the best type of country people. My stay here for three days was a delight. I gave seven addresses and two sermons in the Institute. Eight young people took the Institute teacher training certificate. There was a deep religious interest in the meeting. From here we went five miles farther from the railroad to the Enon Church, where the Hopewell Baptist Sunday School Convention met for two days. This was an excellent meeting, royal in spirit and fellowship. We had to speak several times on the program to fill vacancies. Considerable enthusiasm in Sunday school work seemed to be awakened. It was sorely needed.

Returning home after an absence of two weeks I spent Sunday with the Emmanuel Church, preaching for them at the morning service and attending the Children's Day service at night. On Tuesday following I visited one of our pastors ten miles from here, Brother W. H. Kersey at Belle, and preached for the congregation there at night. I then attended the prayer meeting of the Emmanuel Church on Wednesday night and spent until Saturday in work about home. Saturday I went to Black Betsey, a coal-mine town twenty miles west on the river and preached for them Saturday night and held three services on Sunday in the interest of their Sunday school. I found here a very interesting group of people. Their Sunday school has taken on much life recently. A class of young people organized a month before my coming with 9 members had grown to 42 and they were counting sure on passing 50. On Sunday night, just before retiring, word came that a very sick woman nearby wished that some of us would come and pray for her. Four of us went and found her not a Christian and very low with tuberculosis. After

a half hour of prayer and conversation with her she accepted Christ and made a very happy profession of it to all of us. What a joy to be the bearer of a gospel that fits into every need and that can prove its power to save in all situations!

I returned home with a warm tie between myself and Black Betsey. She is not nearly so black as you may imagine. Tuesday I was off for the meeting of the Greenbrier Sunday School Convention at a little country church near Alderson. We had a fine meeting. In the afternoon of the second day we were asked to examine for ordination to the ministry, a young man, Brother Hedrick, a member of the

Church at Alderson and a recent graduate of Crozer. I was honored with the moderatorship of the council. I spent the night with Brother H. P. Hackney, pastor of the Central Baptist Church in Hinton, and had a most pleasant meeting with his people at their prayer meeting. Next morning I was off on the six o'clock train for Mt. Hope for the Raleigh Baptist Sunday School Convention. Here again was a delightful fellowship, and a good meeting.

Returning home last night I have spent to-day with my invoices and have three services on hand for to-morrow. It is now ten P.M. and I must close."

FROM THE EDITOR'S NOTE-BOOK

¶ According to the *Chicago Tribune*, the University of Chicago has received a bequest of \$2,500,000 from Hobart Williams, of Cheshire, Connecticut, a seventy year old bachelor whose father owned much property in downtown Chicago. Besides the large sum to the University, he has given \$2,000,000 more to other institutions in Chicago, including \$100,000 to the Y. M. C. A. This was a fine windfall for the University, just as it was beginning the celebration of its twenty-fifth anniversary with pomp and ceremony.

¶ *Missionary Program Material*. Graded for the Sunday School, by Anita B. Ferris. This is not a book of programs, but the material out of which missionary programs can be made in the beginners, primary, and junior departments of a Sunday school. The material may also be used for a Sunday afternoon or evening concert, a week end social evening, or an informal department gathering. The author is an experienced elementary Sunday-school worker and has tried out the most of this material in her own Sunday school, or known of its use in some neighboring school.

The main body of the book is composed of eight sections: American Indian, Africa, China, India, Siam, Mohammedan lands,

South Sea Islands, and General. The latter includes missionary recitations and exercises not related to any particular country. This book will be useful to any one looking for good material to be used by elementary pupils. (Missionary Education Movement, 156 Fifth Avenue, New York. Price 50 cts. postpaid.)

¶ Praying is the clearing of the blocked roads which are crowded with all sorts of worldly hindrances. It is the preparing of the way of the Lord. When I turn to the Lord in prayer I open the doors and windows of my soul toward the heavenlies, and I open them for the reception of any gifts of grace which God's holy love may wish me to receive. My reverent thought and prayer perfects communion between my soul and God. — J. H. JOWETT.

□□□□□□□□□□□□

Home Mission Summer Schools

The summer schools affiliated with the Council of Women for Home Missions will be held during July and August as follows:

Boulder, Colo.	July 7-14
East Northfield, Mass.	July 21-28
Mount Hermon, Cal.	July 17-22
Home Mission Institute at Chataqua, N. Y., in care of a committee appointed by the Council of Women for Home Missions — Aug. 12-18.	

Financial Statements of the Societies for Two Months Ending May 31, 1916

Source of Income	Budget for 1916-1917	Receipts for 2 Months	Balance Required by March 31, 1917	Comparison of Receipts with Those of Last Year	
				1915	Increase Decrease
FOREIGN MISSION SOCIETY					
Churches, Young People's So- cieties and Sunday Schools...	\$487,844.00	\$25,090.83	\$462,753.17	\$19,775.91	\$5,314.92
Individuals.....	246,862.00	3,674.77	243,187.23	5,863.82	\$2,189.05
Annuity Account.....	16,325.00	2,097.66	16,325.00	294.28	.....
Legacies.....	90,500.00	2,097.66	88,402.34	3,407.43	1,309.77
Income from Investment of Funds.....	66,250.00	8,869.92	57,380.08	3,869.23	4,901.69
Specific Gifts, etc.....	81,828.00	6,564.52	75,263.48	7,249.74	685.22
Totals.....	\$989,609.00	\$46,297.70	\$943,311.30	\$39,970.85	\$10,510.89
				\$46,297.70	\$4,184.04
HOME MISSION SOCIETY					
Churches, Young People's So- cieties and Sunday Schools...	\$.....	\$9,432.31	\$.....	\$7,794.02	\$1,638.29
Individuals.....	.....	854.41	.....	233.42	620.99
Legacies and Matured Annuities	.....	19,521.22	.....	16,446.12	3,075.10
Income from Investments.....	.....	9,326.03	.....	7,900.80	1,425.23
Miscellaneous.....	.....	1,449.25	.....	649.88	799.37
Totals.....	\$.....	\$40,583.22	\$.....	\$33,024.24	\$7,558.98
				\$40,583.22	\$.....
PUBLICA- TION SOCIETY					
Churches, Young People's So- cieties and Sunday Schools...	\$118,752.00	\$4,150.51	\$114,601.49	\$3,038.10	\$1,112.41
Individuals.....	30,863.00	537.01	30,325.99	143.05	393.96
Legacies.....	10,000.00	.....	10,000.00	.....	.....
Income of Funds, Annuity	.....	5,639.32	85,760.68	2,954.49	2,684.83
Bonds, Specific Gifts, etc.....	.....	.....	.....	.....	.....
Totals.....	\$251,015.00	\$10,326.84	\$240,688.16	\$6,135.64	\$4,191.20
				\$10,326.84	\$.....
WOMAN'S FOREIGN MISSION SOCIETY					
Churches, Young People's So- cieties and Sunday Schools...	\$284,826.25	\$7,035.26	\$277,790.99	\$5,005.14	\$2,030.12
Individuals.....	62,808.99	1,058.45	61,750.54	1,627.23	568.78
Legacies and Matured Annuities	13,800.00	1,975.00	11,825.00	3,053.16	1,078.16
Income of Funds, Specific	.....	1,406.79	18,200.71	870.45	536.34
Gifts, etc.....	19,607.50	.....	.....	.....	.....
Totals.....	\$381,042.74	\$11,475.50	\$369,567.24	\$10,555.98	\$2,566.46
				\$11,475.50	\$1,646.94
WOMAN'S HOME MISSION SOCIETY					
Churches, Young People's So- cieties and Sunday Schools...	\$201,557.00	\$6,053.05	\$195,503.95	\$7,590.44	\$1,537.39
Individuals.....	25,000.00	600.42	24,399.58	820.70	220.28
Legacies and Matured Annuities	19,221.00	9,678.97	9,542.03	6,273.30	3,405.67
Income from Investments, Spe- cific Gifts, etc.....	19,222.00	6,591.00	12,631.00	1,307.45	5,283.55
Totals.....	\$265,000.00	\$22,923.44	\$242,076.56	\$15,991.89	\$8,689.22
				\$22,923.44	\$1,757.67